



# VISHNU PURANA

A System of Hindu Mythology and  
Tradition

Vol. 3

*by*

Horace Hayman Wilson

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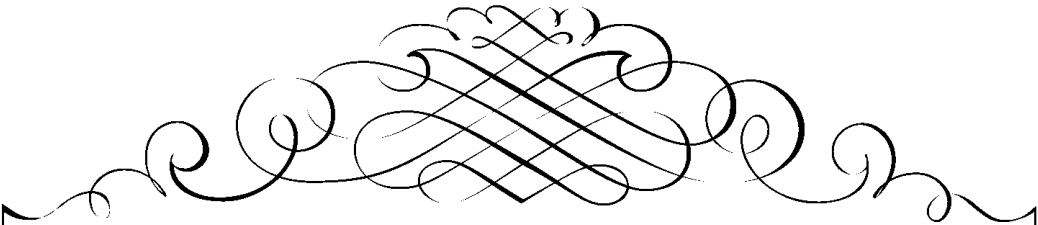
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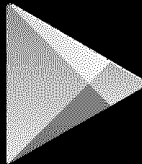
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# VISHNU PURANA: //

A SYSTEM

OF

HINDU MYTHOLOGY AND TRADITION.

TRANSLATED

FROM THE ORIGINAL SANSKRIT,

AND

ILLUSTRATED BY NOTES

DERIVED CHIEFLY FROM OTHER PURĀÑAS,

BY THE LATE

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FITZEDWARD HALL.

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# VISHNÚ PURÁÑĀ.

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## BOOK III.

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### CHAPTER I.

Account of the several Manus and Manwantaras. Swárochisha, the second Manu : the divinities, the Indra, the seven Rishis, of his period, and his sons. Similar details of Auttami, Tamasa, Raivata, Chukshusha, and Vaivaswata. The forms of Vishnu, as the preserver, in each Manwantara. The meaning of Vishnu.

**MAITREYA.**—The disposition of the earth and of the ocean, and the system of the sun and the planets, the creation of the gods and the rest, the origin of the Rishis, the generation of the four castes, the production of brute creatures, and the narratives of Dhruva and Prahláda, have been fully related by thee, my venerable preceptor. I am now desirous to hear from you the series of all the Manwantaras, as well as an account of those who preside over the respective periods, with Sakra, the king of the gods, at their head.

**PARÁSARA.**—I will repeat to you, Maitreya, in their order, the different Manwantaras,—those which are past, and those which are to come.

The first Manu was Swayambhuva; then came Swárochisha; then, Auttami;\* then, Tamasa; then, Raivata;

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\* Some of my MSS. have Uttama. See note 2 at p. 5, *infra*.



then, Chákshusha: these six Manus have passed away. The Manu who presides over the seventh Manwantara, which is the present (period), is Vaivaswata, the son of the Sun.\*

The period of Swáyambhuva Manu, in the beginning of the Kalpa, † has already been described by me, together with the gods, Rishis, (and other personages) who then flourished.<sup>1</sup> I will now, therefore, enumerate the presiding gods, Rishis, and sons of the Manu, in the Manwantara of Swárochisha.<sup>2</sup> The deities of this period (or the second Manwantara) were the classes

<sup>1</sup> The gods were said to be the Yámas (Vol. I., p. 109); the Rishis were Maríchi, Angiras, &c. (Vol. I., p. 100, note 2); and the sons were Priyavrata and Uttanapáda (Vol. I., pp. 107, 108). The Váyu adds, to the Yamas, the Ajitas, who share with the former, it observes, sacrificial offerings. The Matsya, Padma, Brahma Purānas, and Hari Vamśa ‡ substitute, for the sons, the grandsons, of Swáyambhuva, — Agnidhra and the rest (Vol. II., pp 101, 102).

<sup>2</sup> This Manu, according to the legend of his birth in the Markandeya Purāṇa, § was the son of Swarochis, so named from the splendour of his appearance, when born, and who was the son of the nymph Varuthiní, by the Gandharva Kali. || The text, in another place, makes him a son of Priyavrata. ¶

\* Compare the *Laws of the Mánavas*, I., 61, 62.

† The present Kalpa, the Varāha, from *varāha*, 'boar'. See Vol. I., pp. 58, 59.

‡ Śl. 415.

§ Chapter LXIII.

|| I find Kāla.

¶ See p. 11, note †, *infra*. According to the *Bhāgavata-purāṇa*, VIII., I., 19, Swárochisha was son of Agni.



called Párávatas and Tushitas;<sup>1\*</sup> and the king of the gods was the mighty Vipaschit.† The seven Rishis<sup>2</sup>

<sup>1</sup> The Váyu gives the names of the individuals of these two classes, consisting, each, of twelve. It furnishes, also, the nomenclature of all the classes of divinities, and of the sons of the Manus, in each Manwantara. According to the same authority, the Tushitas were the sons of Kratu:‡ the Bhágavata calls them the sons of Tushitá by Vedasiras.§ The divinities of each period are, according to the Váyu, those to whom offerings of the Soma juice and the like are presented collectively.

<sup>2</sup> The Vayu describes the Rishis of each Manwantara as the sons, or, in some cases, the descendants, in a direct line, of the seven sages, Atri, Angiras, Bhṛigu, Kaśyapa, Pulaha, Pulastya, and Vasishtha: with some inconsistency; for Kasyapa, at least, did not appear, himself, until the seventh Manwantara. In the present series,|| Urja is the son of Vasishtha; Stambha springs from Kasyapa; Prana, from Bhṛigu; Rishabha descends from Angiras; Dattoli is the son of Pulastya; Nischara springs from Atri; and Arvarivat is the son of Pulaha. The Brahma Purana and Hari Vamśa ¶ have a rather different list, or, Aurva, Stambha, Kasyapa,

\* We read, Vol. II., p. 27, after an enumeration of twelve names: "These, who, in the Chakshusha Manwantara, were the gods called Tushitas, were called the twelve Ádityas, in the Manwantara of Vaiswata." But our text, as now appears, places the Tushitas in the second Manwantara, not in the sixth: see p. 12, *infra*. Nor, according to the *Váyu-purāṇa*, were they Vishnu, Śakra, &c.

† The *Bhágavata-purāṇa*, VIII., I., 20, gives Rochana as the Indra of the second Manwantara or Patriarchate.

‡ Tushitá, according to the same authority, was their mother, as in our text, p. 17, *infra*.

§ So, rather, the *Bhágavata* appears to imply: VIII., I., 21.

|| Professor Wilson seems to have followed, here, his own MSS. of the *Váyu-purāṇa*, exclusively; and they must differ greatly from those to which I, after him, have access. Instead of Urja occurs, in these MSS., what looks like a corruption of Turya or Urva; for Prana, Drona; for Dattoli, Dattatri; for Nischara, Nischala; and, for Arvarivat, Dhavat.

¶ *Śl.* 417.



were Urja, Stambha,\* Prāṇa, Dattoli,† Rishabha, Niś-

Prāṇa, Bṛihaspati, Chyavana, and Dattoli:‡ but the origin of part of this difference is nothing more than an imperfect quotation from the Vāyu Purāṇa; the two first, Aurva and Stambha, being specified as the son of Vasishṭha and the descendant of Kasyapa, and then the parentage of the rest being omitted: to complete the seven, therefore, Kaśyapa becomes one of them. Some other errors of this nature occur in these two works, and from the same cause,—a blundering citation§ of the Vayu, which is named as their authority:

एते महर्षयस्तात वायुप्रोक्ता महाव्रताः ।

A curious peculiarity, also, occurs in these mistakes. They are confined to the first eight Manwantaras. The Brahma Purāṇa omits all details of the last six; and the Hari Vamśa inserts them fully and correctly, agreeably to the authority of the Vāyu. It looks, therefore, as if the compiler of the Hari Vamśa had followed the Brahma, as far as it went, right or wrong, but had had recourse to the original Vāyu Purāṇa, when the Brahma failed him. Dattoli is sometimes written Dattoni and Dattotri; and the latter appears to have been the case with the copy of the Hari Vamśa employed by M. Langlois, who || makes one of the Rishis of this Manwantara, “le penitent Atri.” He is not without countenance in some such reading; for the Padma Purāṇa changes the name to Dattātreyā, no doubt suggested by Datta-atrī. Dattātreyā, however, is the son of Atri; whilst the Vāyu calls the person of the text the son of Pulastya. There can be no doubt,

\* Stamba is an equally common reading in my MSS.

† So read three of my MSS. Variants are Dattoni, Dattori, Dattobhi, Dattokti, Dantoli, Dantobhi, and Dambholi. See, further, Vol. I., p. 154, note †.

‡ In MSS. of the *Brahma-purāṇa* I find Stamba and Dattoni. The Calcutta edition of the *Harivamśa* has Stamba, Kaśyapa, and Dattoni.

§ In *sl.* 418.

|| Vol. I., p. 38.



chara,\* and Arvarivat;† and Chaitra, Kimpurusha, and others were the Manu's sons.<sup>1</sup>

In the third period, or Manwantara of Auttami,<sup>2</sup> Su-

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therefore, of the correct reading; for the son of Pulastya is Datoli. ‡ (Vol. I., p. 154.)

<sup>1</sup> The Vayu agrees with the text in these names, adding seven § others. The Bhagavata has a different series. || The Padma has four other names: Nabha, Nabhasya, Prasriti, Bhavana. The Brahma has ten names, including two of these, and several of the names of the Rishis of the tenth Manwantara. The Matsya has the four names of the Padma for the sons of the Manu, and gives seven others, Havindhra, Sukrita, Murti, Apas, Jyotis, Aya, Smrita (the names of the Brahma), as the seven Prajapatis of this period, and sons of Vasishtha. The sons of Vasishtha, however, belong to the third Manwantara, and bear different appellations. There is, no doubt, some blundering, here, in all the books except the Vayu and those which agree with it.

<sup>2</sup> The name occurs Auttami, Auttama, and Uttama. The Bhagavata ¶ and Vayu agree with our text (p. 11, *infra*), in making him a descendant from Priyavrata. The Markandeya calls him the son of Uttama,\*\* the son of Uttanapada; †† and this appears to be the correct genealogy, both from our text and the Bhagavata. ‡‡

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\* One MS. gives Nischira.

† The much more frequent lection known to me is Urvarivat.

‡ There is, I incline to think, room for very grave doubt as to both these points. See note † in p. 4, *supra*.

§ I do not count so many; and those that I find are very corruptly written.

|| At VIII., I., 20, it says there were seven, but names only Urja and Stambha. Burnouf melts these two names into one.

¶ It calls him Priyavrata's son: VIII., I., 23.

\*\* LXXII., 39. Auttama is the grandson's name, in the *Markandeya-purāṇa*.

†† LXXIX., 3. Suruchi is there said to be Uttama's mother. For the same parentage, see Vol. I., p. 159, of the present work.

‡‡ Not from the *Bhagavata*, certainly. See note ¶, in this page. As to our text, see note ‡ at p. 11, *infra*.



śánti\* was the Indra, the king of the gods; the orders of whom were the Sudhámans,† Satyas, Śivas, Pradarśanas,‡ and Vasavartins;¹ § each of the five orders consisting of twelve (divinities). The seven sons of Vasishtha were the seven Rishis;² and Aja,|| Parasu,¶

¹ The Brahma and Hari Vamśa\*\* have, in place of these, the Bhánus; but the Vayu and Márkandeya†† concur with the text.‡‡

² All the authorities agree in this; but the Brahma and Hari Vamśa§§ appear to furnish a different series, also; or even a third, according to the French translation: ||| ‘Dans le troisième Manwantara parurent, comme Saptarchis, les fils de Vasichtha, de son nom appelés *Vásichthas*, les fils d’Hiranyagarbha, et les illustres enfans d’Ourdja. The text is:

वसिष्ठपुत्राः सप्तासन्वासिष्ठा इति विद्युताः ।

हिरण्यगर्भस्य सुता श्रीर्जा¶¶ नाम सुतेजसः ॥

The meaning of which is: “There were (in the first Manwantara) seven celebrated sons of Vasishtha, who (in the third Manwantara) were sons of Brahmá (i. e., Rishis), the illustrious posterity

\* Satyajit, according to the *Bhāgavata-purāṇa*, VIII., I., 24.

† Five MSS. have Swadhámans.

‡ Pratarđanas represents the reading of two MSS.

§ Three MSS. exhibit Vamśavartins. Professor Wilson put “Vasavertis”.

|| In three MSS. Prajas occurs.

¶ A single MS. reads Parabhu.

\*\* Śl. 825.

†† In my three MSS. I find Pratarđanas, as in the Calcutta edition, instead of Pradarśanas. The Calcutta edition, at variance with my copies, has Swadhámans, for Sudhamans.

‡‡ The *Bhāgavata-purāṇa*, VIII., I., 24, names the Satyas, Vedaśrutas, and Bhadras. Also see note \* at p. 17, *infra*.

§§ Śl. 422.

||| Vol. I., p. 38.

¶¶ The Calcutta edition reads ऊर्जा.

Divya, and others were the sons of the Manu.<sup>1</sup>

The Surūpas,\* Haris, Satyas, and Sudhís<sup>†</sup> were the classes of gods, each comprising twenty-seven, in the period of Tāmāsa, (the fourth Manu).<sup>3</sup> Śibi‡ was the

of Úrjá. We have already seen that Úrjá was the wife of Vasishtha, by whom she had seven sons, Rajas," &c. (see Vol. I., p. 155), in the Swayambhuva Manwantara; and these were born again, as the Rishis of the third period. The names of these persons, according to the Matsya and Padma, are, however, very different from those of the sons of Vasishtha given in Vol. I., p. 155, or, Kaukundihi, Kurundi, Dálbhya, Śankha, Pravahita, Mita, and Sammita. §

<sup>1</sup> The Váyu adds ten other names to those of the text. The Brahma gives ten altogether different. The Bhagavata || and Padma have, each, a separate nomenclature.

<sup>2</sup> Of these the Brahma and Hari Vamśa ¶ notice only the Satyas; the Matsya and Padma have only Sadhyas. The Váyu, Bhagavata,\*\* Kurma, and Markandeya†† agree with the text.

<sup>3</sup> He is the son of Priyavrata, according to the text, ‡‡ the Vayu, &c. The Markandeya§§ has a legend of his birth by a doe;

\* One MS. has Swarūpas.

† Swadhis is the reading of one MS.

‡ Śikhi is, in my MSS., almost as common a lection. And herewith agrees the *Mārkaṇḍeya-purāṇa*, LXXIV., 58. Trisikha is the name in the *Bhāgavata-purāṇa*, VIII., I., 28.

§ I have put Dalbhya for "Dalaya", on manuscript authority. The *Bhāgavata-purāṇa*, VIII., I., 24, names only Pramada, out of the seven; and he is not of the family as detailed in IV., I., 41, 42. See Vol. I., p. 155, note 3.

|| VIII., I., 23: Pavana, Śrīnjaya, Yajnahotra, and others unnamed.

¶ Śl. 427.

\*\* I find—VIII., I., 28, 29—the Satyakas, Haris, Viras, and Vaidhritis.

†† LXXIV., 57.

‡‡ See p. 11, note †, *infra*; also, p. 17, text and notes † and §.

§§ Chapter LXXIV.



Indra, also designated by his performance of a hundred sacrifices, (or named Śatakratu \*). The seven Rishis were Jyotirdhāman, Prithu, Kavya, Chaitra, Agni, Vanaka,† and Pívara.<sup>1</sup> The sons of Tāmāsa were the mighty kings Nara, Khyāti, Śántahaya,‡ Janujiangha, and others.<sup>2</sup>

and, from his being begotten in dark tempestuous weather (तमस्), he derives his name. §

<sup>1</sup> Severally, according to the Vāyu, the progeny of Bhṛigu, Kaśyapa, Angiras, Pulastya, Atri, Vasishtha, and Pulaha. There is considerable variety in some of the names. Thus, the Matsya has Kavi, Prithu, Agni, Akapi, Kapi, Jalpa, || Dhimat. The Hari Vamśa ¶ has Kavya, Prithu, Agni, Jahnu, Dhātri,\*\* Kapivat, Akapivat. For the two last the Vayu reads Gatra and Vanapitha. The son of Pulaha is in his place (Vol. I., p. 155, note 1),—Arvarivat or Vanakapivat. Gatra is amongst the sons of Vasishtha (Vol. I., p. 155). The Vāyu is, therefore, probably, most correct, although our text, in regard to these two denominations, admits of no doubt:†† अमिर्वनकस्तथ। पीवरश्च। ‡‡

<sup>2</sup> The Vāyu, &c. agree with the text; the Vayu naming eleven. The Brahma, Matsya, and Padma have a series of ten names, Sutapas, Tapomula, &c., of which seven are the Rishis of the twelfth Manwantara. §§

\* This parenthesis was supplied by the Translator.

† Five of my MSS. read Varada. Two of my MSS. of the *Markāṇḍeya-purāṇa* have Vanaka; the third, Varuṇa. The Calcutta edition, LXXIV., 59, gives Valaka.

‡ In one MS. is Śāntihaya; and, in one, Śāntihavya.

§ The *Bhāgavata-purāṇa*, VIII., I., 27, represents him as brother of Uttama.

|| Corrected from the printer's "Salpa". ¶ Śl. 426.

\*\* The Calcutta edition has Janyu and Dhaman.

†† See, however, note † in this page.

‡‡ The *Bhāgavata-purāṇa*, VIII., I., 28, names Jyotirdhāman only.

§§ Agreeably to the *Bhāgavata-purāṇa*, VIII., I., 27, they were ten in number, of whom it specifies Prithu, Khyati, Nara, and Ketu.



In the fifth interval, the Manu was Raivata;<sup>1</sup> the Indra was Vibhu; the classes of gods, consisting of fourteen each, were the Amitábhas, Abhútarajasas,\* Vaikunthas, and Sumedhasas;<sup>2</sup>† the seven Rishis were

<sup>1</sup> Raivata, as well as his three predecessors, is regarded, usually, as a descendant of Priyavrata. ‡ The Markaṇḍeya§ has a long legend of his birth, as the son of King Durgama by the nymph Revatí, sprung from the constellation Revatí, whom Ritavach, a Muni, caused to fall from heaven. Her radiance became a lake on Mount Kumuda, thence called Raivataka; and from it appeared the damsel, who was brought up by Pramucha Muni. Upon the marriage of Revatí, the Muni, at her request, restored the asterism to its place in the skies.

<sup>2</sup> The Brahma inserts, of these, only the Abhutarajasas, with

\* Two MSS. have Ábhútaramas; two, Ábhútarayas; both which words look very like depravations of the reading in all my other copies, to-wit, Ábhútarajas. The ordinary reading of the line containing this form is:

अमिताभभूतरजा वैकुण्ठाः ससुमेधसः ।

That the first two names must be taken as welded into a compound embodying Abhútarajas is attempted to be shown in note || in the next page. See, further, note ¶, p. 17, *infra*. And hence the “Abhútarajasas” — i. e., Abhutarajases — of Professor Wilson may be open to correction, as regards its first syllable. Moreover, on the assumption that his MSS. were like mine, he has substituted the longer ending of the word for the shorter. See Vol. II., p. 101, note \*; and p. 107, note ‡.

The Sanskrit scholar will have noticed, that, other considerations permitting, the line just quoted might yield Bhútarajas. The reading, unquestionably, of the *Bhāgavata-purāna*, VIII., V., 3, omits the vowel at the beginning. It is Bhútarayas; and it involves a corruption, I take it, as to its y, such as we have in Abhútarayas. The *Markaṇḍeya-purāna*, LXXV., 71, has, in my three MSS., Ábhútanayas or Bhútanayas, which, as could be shown, may easily have grown out of Ábhútarajas. The Calcutta edition exhibits Bhupatis!

† In the singular, Sumedhas. Three MSS. agree in reading Susamedhasas.

‡ The *Bhāgavata-purāna*, VIII., V., 2, calls him uterine brother of Tāmasa. And see p. 11, note ‡, *infra*.

§ Chapter LXXV.



Hirañyaroman, Vedaśrī,\* Ūrdhwabāhu, Vedabāhu,† Sudhāman,‡ Parjanya, and Mahamuni.¹§ The sons of the remark, that 'they were of like nature (with their name):' ||

देवाद्याभूतरजसस्तथाप्रकृतयः स्मृताः ।

i. e., they were exempt from the quality of passion. M. Langlois,¶ in rendering the parallel passage of the Hari Vamśa,\*\* has confounded the epithet and the subject: 'dont les dieux furent les Pracritis, dépourvus de colere et de passion.' He is, also, at a loss what to do with the terms Pāriplava and Raibhya, in the following passage, पारिप्लवश्च रैभ्यश्च,†† asking: 'Qu'est-ce que l'a-riplava? qu'est-ce que Reibhya?' If he had had the commentary at hand, these questions would have been unnecessary: they are there said to be two classes of divinities: पारिप्लवो रैभ्यश्च देवता-गणविशेषौ ।‡‡

¹ There is less variety in these names than usual. §§ Vedabāhu

\* Devaśrī, according to a single MS.

† In three MSS., Devabahu.

‡ Two MSS. have Swadhāman.

§ The *Bhāgavata-purāṇa*, VIII., V., 3, says that they were, with others, Hirañyaroman, Vedaśiras, and Ūrdhwabahu.

|| The Sanskrit allows us to take the word as Abhutarajases; meaning, perhaps, 'endowed with activity—*rajas*—as far as that possessed by the Bhutas.' See Vol. I., p. 83; and Vol. II., p. 74, note 2.

The *Vāyu-purāṇa* speaks of the Amritabhas and Abhutarajas:

अमृताभाभूतरजा वैकुण्ठाः ससुमेधसः ।

For, just below this, it has the line:

इत्येतानीह नामानि आभूतरजसं विदुः ।

On now comparing note \* in the last page with note ¶ at p. 17, *infra*, it will be seen, that the gods under discussion were characterized by their possession, not want, of activity. In the latter passage here referred to, all Professor Wilson's MSS., including those now at Oxford, have, like my own, संभूतो राजसैः, or else संभूतो मानसैः.

¶ Vol. I., p. 39.

\*\* Sl. 432:

देवाद्याभूतरजसस्तथाप्रकृतयो ऽ परे ।

†† Sl. 432.

‡‡ Of the gods of the fifth Manwantara the *Bhāgavata-purāṇa*, VIII., V., 3, 4, particularizes the Bhūtarajas and Vaikuṇṭhas only. See note \* in the preceding page.

§§ See the *Markaṇḍeya-purāṇa*, LXXV., 73, 74.



Raivata were Balabandhu, Susāmbhāvya,\* Satyaka, and other valiant kings.†

These four Manus, Swarochisha, Auttami,‡ Tamasa, and Raivata, were, all, descended from Priyavrata, who, in consequence of propitiating Vishnu by his devotions,§ obtained these rulers of the Manwantaras for his posterity.

Chakshusha was the Manu of the sixth period,<sup>1</sup> in

is read Devabāhu; Sudhāman, Satyanetra; and Mahāmuni, Muni, Yajus, Vasishtha, and Yadudhra. According to the Vayu, those of the text are, respectively, of the lineage of Angiras, Bhṛigu, Vasishtha, Pulastya, Atri, Pulaha, and Kasyapa. There is considerable variety in the names of the Manu's sons.

<sup>1</sup> Chakshusha, according to the best authorities, descended from Dhruva (see Vol. I., p. 177): but the Markandeya has a legend of his birth as the son of a Kshatriya named Anamitra; of his being exchanged, at his birth, for the son of Viśrānta Rāja, and being brought up, by the prince, as his own; of his revealing the business, when a man, and propitiating Brahma by his devotions, in consequence of which, he became a Manu. In his former birth, he was born from the eye of Brahma, whence his name, from Chakshus, 'the eye.' ||

\* Sañbhāvya is the reading of five MSS.; Swasañbhāvya, that of one.

† Only Arjuna and Balivindhya are named in the *Bhāgavata-purāṇa*, VIII., V., 2.

‡ Uttama, as before, is here a variant. The *Vishṇu-purāṇa* is at odds with itself, if it here derives Auttami from Priyavrata,—not from Uttānapada. See Vol. I. p. 159: also, p. 5, note ¶; p. 7, note 3; p. 8, note §; p. 9, note +, *supra*.

“Descended from Priyavrata” translates प्रियव्रतान्वयाः; and “for his posterity”, आत्मवंशजान्. We may render: “one in lineage with Priyavrata”; but hardly, considering the context, “as his kindred”, instead of “for his posterity”. Uttanapāda and Priyavrata were brothers.

§ *Tapas*, ‘austerity’. || Compare the *Bhāgavata-purāṇa*, VIII., V., 7.

which the Indra was Manojava:\* the five classes of gods† were the Ādyas,‡ Prastūtas,§ Bhavyas, Prithugas,|| and the magnanimous Lekhas, eight of each:¹¶ Sumedhas, Virajas, Havishmat, Uttama, Madhu,\*\* Abhinaman,†† and Salishnu were the seven sages.³ The kings of the earth, the sons of Chakshusha, were the

¹ The authorities agree as to the number, but differ as to the names; reading, for Ādyas, Āryas and Apyas;‡‡ for Prastutas, Prabhutas and Prasutas; for Prithugas, Pīthukas and Pīthusas; and, which is a more wide deviation, Ribhus for Bhavyas. M. Langlois§§ omits the Prasutas, and inserts Divaukasas; but the latter, meaning 'divinities,' is only an epithet. The Hari Vamśa ||| has:

आद्याः प्रसूता च्छभवः पृथुगाश्च दिवौकसः । ११

लेखा नाम महाराज पञ्च देवगणाः स्मृताः ॥

The comment adds: दिवौकस इति सर्वेषां विशेषणम् ।

² The Vayu reads Sudhāman,\*\*\* for the first name; Unnata, for Uttama; and Abhimāna, for Abhinaman.††† The latter occurs

\* Mantradruma: *Bhāgavata-purāṇa*, VIII., V., 8.

† See note \* at p. 3, *supra*.

‡ One MS. has Āryas.

§ This reading is in none of my MSS. Two have Prasrītas; all the rest, Prasūtas. || Three MSS. have Prithagas.

¶ See p. 3, note \*, *supra*.

\*\* Maru is in one MS.

†† Every one of my MSS. has Atināman.

‡‡ The *Bhāgavata-purāṇa* names the Āpyas only, of all the gods of this Patriarchate.

§§ Vol. I., p. 39.

||| *Sl.* 437.

¶¶ The Calcutta edition has आद्याः, प्रभूताः, and पृथुकाः.

\*\*\* And so does the *Harivamśa*, *sl.* 435.

††† The *Mārkaṇḍeya-purāṇa*, LXXVI., 54, has, in one of my three MSS., Unnata, as against Uttama in the other two; and so has the Calcutta edition, with which they all concur in reading Atināman.



powerful Uru,\* Puru,† Śatadyumna, and others.‡

The Manu of the present period is the wise lord of obsequies,§ the illustrious offspring of the Sun. The deities are the Adityas,|| Vasus, and Rudras:¶ their sovereign is Purandara. Vasishta, Kasyapa, Atri, Jamadagni, Gautama, Viswamitra, and Bharadwāja are the seven Rishis; and the nine pious sons of Vaivaswata Manu are the kings\*\* Ikshwaku, Nabhaga,†† Dhrishṭa,‡‡ Saryāti,§§ Narishyanta, Nábhānidishṭa,|||

also Abhināmin (Matsya) and Atināman (Hari Vanīśa¶¶). The latter

\* Here—as in Vol. I., p. 177—I have corrected the Translator's "Uru".

† Para is the worthless reading of two MSS.; and as many have Puru, the ancient form of the name. See Vol. I., p. 177, note †.

‡ Those named in the *Bhagavata-purāna*, VIII., V., 7, are Puru, Purusha, and Sudyumna.

§ Śrāddhadeva; often taken as a proper name. Vaivaswata is intended. See p. 2, *supra*.

|| See Vol. II., p. 27, for their names.

¶ Add 'etc.' And see p. 15, note ‡, *infra*.

\*\* See Book IV., Chapters I.–V., where I return to these kings.

†† Three MSS. have Nabhaga. As will be seen further on, this king should seem to bear another name, that of Nriga, which word several of my copies give here, as the reading.

‡‡ In two MSS., Dhṛishṭu; in one, Vishūn; the former of which lections is of no account.

§§ Here I correct the "Sanyati" of the original edition. Half my MSS. have Saryāti.

||| Not one of my MSS. has this reading. Six—like two of Professor Wilson's, now at Oxford—give Nabhaga and Dishṭa; two, Nabhaga and Arishṭa; one, Nabhaga and Dishṭa; one, Nabhaga and Dishṭa; one, Nabha and Dishṭa, &c. Moreover, it is shown, in the next page, that at least one of the commentators understands two kings to be here spoken of. And there is strong ground for believing that herein he is right.

Professor Wilson's choice of name—to which there is nothing, in any of the MSS. he used, nearer than नामो नेदिष्टः, occurring in one of them—must have been suggested by the Nabhanedishṭha of the *Rigveda* and other ancient writings, to whom he refers in a note to Book IV., Chapter I.

¶¶ *Sl.* 436.



Karúsha, Prishadhra, and the celebrated Vasumat.<sup>1\*</sup>

The unequalled energy of Vishnú, combining with

reads, † no doubt incorrectly, Bhṛigu, Nabha, and Vivaswat, for Uttama, Madhu, and Havishmat. ‡

The sons of Chakshusha are enumerated in Vol. I., p. 177.

<sup>1</sup> There is no great variety of nomenclature in this Manwantara. The Vayu adds, to the deities, the Sadhyas, Viswas, Ma-

\* The text is as follows:

कश्यपस्य पुषधस्य वसुमँल्लोकविश्रुतः ।

On this it is remarked, in one of the commentaries, the other being silent: वसुमँल्लोकविश्रुत इति विशेषणद्वयं पुषधस्यैव । वसुमान्वैर्यवान् । वसिष्ठशपि जाते ऽपि बोभाभावाल्लोकविश्रुतः सर्वसंगपरित्यागेन मुक्तिप्राप्तेः । तथा सति नव पुत्रा महाबला इति नवत्वमुपपन्नं भवति । That is to say, the "Vasumat" of the text is an epithet of Prishadhra, denoting 'fortitudinous'.

It is thus evident how the commentator here makes out the exact tale of nine kings.

Discordantly, the *Bhāgavata-purāṇa*, VIII., XIII., 2, 3, has Ikshwāku, Nabhaga, Dhṛishṭa, Śaryāti, Narishyanta, Nābhāga, Dishṭa, Karúsha, Prishadhra, and Vasumat,—ten, as it distinctly states. Reference will be made, in the sequel, to IX., I., 12. See, for nine sons of Vaivaswata, the *Mārkaṇḍeya-purāṇa*, LXXIX., 11, 12.

At present, it need only be added, that the *Vāyu-purāṇa*, professing to name but nine sons of the reigning Manu, makes Prámśu the last, and says nothing of Vasumat as one of his brothers. Later Puranas than the *Vāyu* have manipulated its statements with a very free hand. For instance, the first line of the stanza in which it speaks of the sixth and seventh of Vaivaswata's Rishis, served, pretty certainly, as the type of the quotation given above; and hence the creation, there, of Vasumat. This stanza is thus expressed:

षष्ठो वसिष्ठपुत्रस्तु वसुमँल्लोकविश्रुतः ।

वत्सारः काश्यपस्यैव सन्निते साधुसंमताः ॥

Of the two commentaries adduced in my annotations, that which I have hitherto designated as the smaller becomes, here at the beginning of Book III., considerably the ampler. From this point, not to mislead, I shall, till further notice, distinguish it as B; the other being called A.

† Śl. 435.

‡ Havishmat and Viraka, and those only, are spoken of in the *Bhāgavata-purāṇa*, VIII., V., 8.

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the will-begotten progeny of Akúti.<sup>1\*</sup> When the Swá-

Viśwámitra, the son of Gádhi, and of the Kuśika race; Jama-dagni, son of Kuru,† of the race of Bhṛigu; Bharadwája, son of Bṛihaspati; Saradwat, son of Gotama,‡ of the family of Utathya;§ and Brahmakośa or Atri, descended from Brahma.|| All the other authorities agree with our text.

<sup>1</sup> The nominal ¶ father being the patriarch Ruchi. (See Vol. I., p. 108.)

\* अंशेन तस्य वच्चे ऽसौ यज्ञः स्वायम्भुवे ऽन्तरे ।

आकूत्यां मानसो देव उत्पन्नः प्रथमे ऽन्तरे ॥

On this the two commentaries remark: तस्य विष्णोरंशेन स्वायम्भुव-मन्वन्तरे। आकूत्यां मातरि यज्ञसंज्ञ उत्पन्नो वच्चे बभूवेत्यर्थः। यद्वा। प्रथमे ऽन्तरे ऽवसरे ब्रह्मणो मानसो य उत्पन्नो इति स्मृत्यात्पितुर्वच्चे इति ।

According to this, "From a portion of him Yajna was born, in the Swáyambhuva Manwantara, of Akúti; or, in this first Manwantara, Yajna was born from Ruchi, a god will-begotten of Brahmá." Hence the term *mánasa* must be taken to allude to Ruchi, Ákúti's husband, born from Brahmá in the first epoch of the Swáyambhuva Patriarchate. *Mánasa* cannot be applied to the child of a virgin. Males, not females, had will-begotten offspring.

† I find Uru; also, Kuśa. See Book IV., Chapter VII.

‡ Corrected from "Gautama". This, importing 'son of Gotama', is Śaradwat's patronymic. See Book IV., Chapter XIX.

§ Corrected from "Utatthya". In Vol. I., p. 153, note 2, I have amended "Uttathya".

In Professor Wilson's Translation of the *Rigveda*, Vol. II., p. 63, appears "Uchatthya"—*recte*, Uchathya—as father of Dirghatamas; and it is added, in a note: "The reading of the Puranas is, invariably, Uttathya." "Utatthya" occurs *ibid.*, p. 83, note 6. These spellings, which I have never met with, must be incorrect; as the etymology—*uchatha*, 'praise'—of the Vaidik form of the name, Uchathya, clearly evinces.

These and suchlike minutiae are not purposeless, seeing that the great Sanskrit Dictionary of Messrs. Boehtlingk and Roth inserts so copiously, as variants, transformations of proper names which owe their existence to mere inadvertence, but the reality or unreality of which cannot be judged of in the absence of manuscripts.

|| *Swáyambhuva*, in the original, ¶ But see note \* in this page.



rochisha Manwantara had arrived, that divine (Yajna) was born as Ajita, along with the Tushita gods, the sons of Tushitá. In the third Manwantara,\* Tushita† was again born of Satyá, as Satya, along with the class of deities so denominated. In the next period, Satya became Hari,‡ along with the Haris, the children of Harí.§ The excellent Hari was again born, in the Rai-vata Manwantara, of Saínbhúti,|| as Mánasa, along with the gods called Abhútarajasas.¶ In the next period, Vishnu\*\* was born of Vikuñthí,†† as Vaikuñtha, along

\* Bhagavat then appeared as Satyasena, along with the Satyavratas, according to the *Bhágavata-purána*, VIII., I., 25.

† Here a name of Vishnu.

‡ Son of Hariní and Harimedhas, says the *Bhágavata-purána*, VIII., I., 30.

§ The original has the locative हर्यायि, which supposes Haryá for the nominative.

|| Bhagavat manifested himself as Ajita, son of Vairaja and Saínbhuti, in the time of the sixth Mann, Chakshusha, according to the *Bhágavata-purána*, VIII., V., 9. We read, in this page, that Vishnu appeared as Ajita, in the age of Swárochisha. His epiphany then was as Vibhu, son of Vedaśiras and Tushitá, declares the *Bhágavata-purana*, VIII., I., 21.

¶ All my MSS.—except that four of them have मानसैः for राजसैः—concur in reading:

रैवते ऽ प्यन्तरे देवः संभूत्वां मानसो ऽ भवत् ।

संभूतो राजसैः सार्धं देवदेववरो हरिः ॥

‘In the Raivata patriarchal period, again, Hari, best of gods, was born, of Sambhuti, as the divine Manasa,—originating with the deities called Rajasas’.

Manasa is no inappropriate name for a deity associated with the Rajasas. We appear to have, in it, *mánasam*—the same as *manas*—with the change of termination required to express male personification. See Vol. I., p. 35, note \*.

Saínbhuti had a son Pannamasa. See Vol. I., p. 153. Also see the note immediately preceding this, and note ||, at p. 10, *supra*.

\*\* In the original, Purushottama.

†† We must read Vikuntha. The Sanskrit presents the locative case as विकुण्ठायाम्.

Vikuñthá's husband was Śubhra, alleges the *Bhágavata-purána*, VIII., III.

with the deities called Vaikuṇ́thas.\* In the present Manwantara, Vishnu was again born as Vámana, the son of Kasyapa by Aditi.† With three paces‡ he subdued the worlds, and gave them, freed from all embarrassment, to Purandara.<sup>1</sup> These are the seven persons

. <sup>1</sup> There is no further account of this incarnation in the Vishnú Purana. Fuller details occur in the Bhagavata, Kurnia, Matsya,

V., 4. But, according to that authority, Vikuṇ́tha appeared in the fifth Patriarchate, not, as here, in the sixth.

\* That these gods appeared under Raivata, not under Chakshusha, we read in p. 9, *supra*.

† Hence, Vamana was brother of the Adityas and Tushitas. See Vol. II., p. 27. Also see p. 3, note \*, *supra*. He is called the last-born of the Adityas, in the *Bhágavata-purāṇa*, VIII., XIII., 6.

‡ On the three strides of Vishnú, by reason of which he is called Tri-vikrama, see Professor Wilson's Translation of the *Rigveda*, Vol. I., Introduction, p. xxxiv.; and Vol. IV., p. 17, note: also, *Original Sanskrit Texts*, Part II., pp. 187 and 214–216; Part IV., Chapter II., especially pp. 64–68, and pp. 118, 119.

Dr Muir, in his *Mataparikshá*, Part I.,—p. 105 of the Sanskrit, p. 16 of the English,—and twice in pages, just referred to, of his *Texts*, has quoted and translated a curious relevant passage from Durga Achárya on Yaska's *Nirukta*. It is subjoined, together with Dr. Muir's latest version of it:

विष्णुरादित्यः । कथमिति । यत आह चेधा निदधे पदं निधत्ते पदं निधानं पदैः । क्त तत्तावत् । पृथिव्यामक्षरिचे दिवीति शक-  
पुष्टिः । पार्थिवो ऽभिर्भूत्वा पृथिव्यां यत्किंचिदस्ति तद्विक्रमते तदधि-  
तिष्ठति । अक्षरिचे वैद्युतात्मना । दिवि सूर्यात्मना । यदुक्तम् । तम्  
अक्षस्वन्नेधा भुवे कथमिति । समारोहणे उदयगिरावुत्थन्यदमेकं नि-  
धत्ते । विष्णुपदे मध्यंदिने ऽक्षरिचे । गयशिरस्त्रसंगिराविंतीर्यवाभ-  
आचार्यो मन्यते ।

“Vishnú is the sun [Áditya], How so? Because [the hymn] says: ‘In three places he planted his step.’; i. e., plants his step, [makes] a planting with his steps. Where, then, is this done? ‘On the earth, in the firmament, and in the sky,’ according to Śákapuni. Becoming terrestrial fire, he strides over, abides in, whatever there is on earth; in the shape of lightning, in the firmament; and in the form of the sun,



by whom, in the several Manwantaras, created beings have been protected. Because this whole world has been pervaded by the energy of the deity, he is entitled Vishnu, from the root Vis, 'to enter', or 'pervade'; for all the gods, the Manus, the seven Rishis, the sons of the Manus, the Indras the sovereigns of the gods, all are but the impersonated might\* of Vishnu.<sup>1</sup>

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and Vámana Puráñas. The first of these (Book VIII., Chapters 15—23) relates the penance and sacrifices of Bali, son of Virochana, by which he had overcome Indra and the gods, and obtained supreme dominion over the three spheres. Vishnu, at the request of the deities, was born as a dwarf, Vamana, the son of Aditi by Kasyapa; who, applying to Bali for alms, was promised, by the prince, whatever he might demand, notwithstanding Sukra, the preceptor of the Daityas, apprised him whom he had to deal with. The dwarf demanded as much space as he could step over at three steps, and, upon the assent of Bali, enlarged himself to such dimensions as to stride over the three worlds. Being worshipped, however, by Bali and his ancestor Prahlada, he conceded to them the sovereignty of Patala.

<sup>1</sup> See the same etymology in Vol. I., p. 4, note 2.

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in the sky. As it is said (in the R. V., X., 88, 10): 'They made him to become threefold'. Aurnavabha Acharya thinks [the meaning is] this: 'He plants one foot on the '*samárohana*' (place of rising), when mounting over the hill of ascension; [another], on the '*vishnúpada*', the meridian sky; [a third], on the '*gayasiras*', the hill of setting'.

\* *Vibhútayah*, 'potencies'.

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## CHAPTER II.

Of the seven future Manus and Manwantaras. Story of Sanjná and Chháyá, wives of the Sun. Sávarñi, son of Chhaya, the eighth Manu. His successors, with the divinities, &c. of their respective periods. Appearance of Vishnu in each of the four Yugas.

MAITREYA.—You have recapitulated to me, most excellent Brahman, the particulars of the past Manwantaras. Now give me some account of those which are to come.

PARÁŚARA.—Sanjná, the daughter of Viśwakarma, was the wife of the Sun, and bore him three children, the Manu (Vaivaswata), Yama, and the goddess Yamí (or the Yamuná river). Unable to endure the fervours of her lord, Sanjná gave him Chháyá,<sup>1</sup> as his handmaid, and repaired to the forests, to practise devout exercises.\* The Sun, supposing Chháyá to be his wife

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<sup>1</sup> That is, her shadow, or image. It also means 'shade.' The Bhágavata,† however, makes both Sanjná and Chháyá daughters of Viswakarma. According to the Matsya, Vivasvat, the son of Kaśyapa and Aditi, had three wives: Rajñi, the daughter of Raivata, by whom he had Revanta; Prabhá, by whom he had Prabháta; and, by Sanjná, the daughter of Twashtrí, the Manu, and Yama, and Yamuná. The story then proceeds much as in the text.

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\* "Devout exercises" renders *tapas*.

† VIII., XIII, 8. In the next stanza it adds, that some give the Sun a third wife, Vadava. The commentator, Sridhara, identifies her, nevertheless, with Sanjuá, who is said—VI., VI., 38—to have been transformed into a mare—*vaḍavá*.



Sanjná, begot, by her, three other children, Šanaíšchara (Saturn), another Manu (Sávarni\*), and a daughter, Tapatí (the Taptee river). Chhaya, upon one occasion, being offended with Yama,<sup>1</sup> the son of Sanjná, denounced an imprecation upon him, and, thereby, revealed to Yama, and to the Sun, that she was not, in truth, Sanjná, the mother of the former.† Being further informed, by Chháya, that his wife had gone to the wilderness, the Sun beheld her, by the eye of meditation,‡ engaged in austerities, in the figure of a mare, (in the region of Uttara Kuru§). Metamorphosing himself into a horse, he rejoined his wife, and begot three other children,—the two Aswins|| and Revanta,—and then brought Sanjna back to his own dwelling. To diminish his intensity, Viswakarman placed the luminary on his lathe, to grind off some of his effulgence, and, in this manner, reduced it an eighth: for more

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<sup>1</sup> Yama, provoked at her partiality for her own children, abused Chhaya, and lifted up his foot, to kick her. She cursed him to have his leg affected with sores and worms: but his father bestowed upon him a cock, to eat the worms and remove the discharge; and Yama, afterwards propitiating Mahadeva, obtained the rank of Lokapala, and sovereign of Tartarus.¶

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\* Not named, here, in the original.

† छायासंज्ञा ददौ शपं यमाय कुपिता यदा ।  
तदान्वेयमसौ बुद्धिरित्वासीद्यमसूर्ययोः ॥

‡ *Samádhi*.

§ This parenthesis, as usual, is supplied by the Translator.

|| See Professor Wilson's Translation of the *Rigveda*, Vol. I., Introduction, pp. xxxv., xxxvi., and p. 8, note a; also, Vol. II., Introduction, p. vii.

¶ See the *Márkaṇḍeya-purāṇa*, Chapter LXXVII.



than that was inseparable.<sup>1</sup> The parts of the divine Vaishṇava splendour, residing in the sun, that were filed off by Viśwakarman, fell, blazing, down upon the earth; and the artist constructed of them the discus of Vishṇu, the trident of Siva,\* the weapon<sup>2</sup> of the god of wealth,† the lance of Kārttikeya,‡ and the weapons of the other gods: all these Viśwakarman fabricated from the superfluous rays of the sun.<sup>3</sup>

The son of Chháyá, who was called, also, a Manu, was denominated Savarni,<sup>4</sup> § from being of the same caste (Savarṇa) as his elder brother, (the Manu Vai-

<sup>1</sup> The Matsya says, he trimmed the Sun everywhere except in the feet, the extent of which he could not discern. Consequently, in pictures, or images, the feet of the Sun must never be delineated, under pain of leprosy, &c.

<sup>2</sup> The term is Sibiká, which properly means 'a litter'. The commentator calls it Astra, 'a weapon'. ||

<sup>3</sup> This legend is told, with some variations of no great importance, in the Matsya, Márkandeya, and Padma Purānas (Swarga Khanda), in the Bhágavata, and Hari Vamsa, ¶ &c.

<sup>4</sup> The Márkaṇḍeya,\*\* whilst it admits Sávarṇi to be the son of the Sun, has a legend of his former birth, in the Swárochisha Manwantara, as Suratha Rāja, who became a Manu by having then propitiated Devī. It was to him that the Durgá Māhātmya †† or Chaṇdí, the popular narrative of Durgá's triumphs over various demons, was narrated.

\* Substituted, by the Translator, for Rudra.

† This is to translate Dhanada, one of the names of Kubera.

‡ The original has Guha.

§ Sávarṇa is a variant.

|| So both the commentators call it.

¶ Chapter IX.

\*\* Chapter LXXXI.

†† Or *Devī-māhātmya*.

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of part of Pátála.\* The royal progeny of Sávarñi will be Virajas, Arvarívat,† Nirmoha,‡ and others.§

The ninth Manu will be Daksha-sávarni.<sup>1</sup>|| The Paras,¶ Maríchigarbhas, and Sudharmans will be the

<sup>1</sup> The four following Sávarñis are described, in the Váyu, as the mind-engendered sons of a daughter of Daksha, named either Suvrata (Vayu) or Priyá (Brahma), by himself and the three gods, Brahmá, Dharma, and Rudra, to whom he presented her on Mount Meru; whence they are called also Meru-sávarnis. They are termed Savarnis, from their being of one family or caste:

यस्मात्सवर्णास्त्वेषां वै ब्रह्मादीनां कुमारकाः ।

सवर्णा मनवस्त्वेषां सवर्णत्वं च तेषु तत् ॥

According to the same authority, followed by the Hari Varṇa,\*\* it appears that this Manu is also called Rohita. Most of the details of this and the following Manwantaras are omitted in the Matsya, Brahma, Padma, and Markandeya†† Purāṇas. The Bhagavata., and Kurma give the same as our text; and the Vayu, which agrees very nearly with it,§§ is followed, in most

\* विष्णुप्रसादादनघः पातालांतरगोचरः ।

विरोचनसुतस्त्वेषां बहिरिन्द्रो भविष्यति ॥

† The "Arvarivas" of the former edition was an oversight. Variants which I find are Urvarivat, Urvarávat, and Arvariya.

‡ Two of my MSS. have Nirmoka; one, Nirmogha.

§ According to the *Bhāgavata-purāṇa*, VIII., XIII., 11, 12, the gods will be the Sutapas, Virajas, and Amṛitaprabhas; and among the sons of Savarni will be Nirmoka and Virajaska.

|| All my MSS. have Dakshasávarna. The ninth Manu will be son of Varuṇa, according to the *Bhāgavata-purāṇa*, VIII., XIII., 18.

¶ Three MSS. give Paras.

\*\* Śl. 468.

†† This Purana should here be omitted, as it contains a full exhibition of the details referred to. See its chapters XCIV. and C.

‡‡ It will be seen, from my notes, that its agreement with our text is not of the closest.

§§ If my five MSS. are to be trusted, it deviates therefrom very widely. I have recorded only a few specimens of these deviations.



three classes of divinities; each consisting of twelve: their powerful chief will be the Indra Adbhuta. Savana, Dyutimat, Bhavya,\* Vasu, Medhadhriti,† Jyotishmat, and Satya will be the seven Rishis. Dhṛitaketu,‡ Díptiketū,§ Panchahasta, Nirāmaya,|| Prithuśrava,¶ and others, will be the sons of the Manu.\*\*

In the tenth Manwantara, the Manu will be Brahma-savarni:†† the gods will be the Sudhámans, Viruddhas,‡‡ and Śatasankhyas: the Indra will be the mighty Sánti:§§

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respects, by the Hari Vamśa. The Matsya and Padma are peculiar in their series and nomenclature of the Manus themselves: calling the ninth, Rauchya; tenth, Bhautya; eleventh, Meru-savarni, son of Brahma; twelfth, Ritu; thirteenth, Ritadhaman; and fourteenth, Viśwaksena. The Bhāgavata calls the two last Manus Deva-savarni and Indra-savarni.

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\* Of three MSS. the reading is Havya; and one has Sahya.

† Professor Wilson had "Medhatithi", which I find nowhere. Two of my MSS. have Medhamṛiti, a bad lection for what all the rest give, the name in the text.

‡ In a single MS. is Dhṛitiketū.

§ The former edition had "Dṛiptiketū", for which I find no authority. A plurality of my MSS. read, like the *Vāyu-purāṇa*, as above; while five have Díptaketū; and two, Dāsaketū.

|| It seems very likely that we here have *nirāmaya*, 'free from disease', as an epithet of Panchahasta. In the *Vāyu-purāṇa*, it qualifies, in the plural, names preceding it.

¶ The *Vāyu-purāṇa* reads Prithuśravas.

\*\* Of the sons of this Manu the *Bhāgavata-purāṇa*, VIII., XIII., 18, names only Bhutaketū and Díptaketū.

†† He is called Brahmaśavarna, also, as in the original of the end of this paragraph:

ब्रह्मसावर्णपुत्रास्तु रक्षिष्यन्ति वसुंधराम् ।

He will be son of Upaśloka, according to the *Bhāgavata-purāṇa*, VIII., XIII., 21.

‡‡ One MS. gives Viśuddhas.

§§ Śāmbhu: *Bhāgavata-purāṇa*, VIII., XIII., 22.



the Rishis will be Havishmat, Sukṛiti, Satya,\* Apám-mūrti, Nábhága, Apratimaujas, and Satyaketu:† and the ten sons of the Manu will be Sukshetra, Uttamaujas, Harisheṇa,‡ and others.

In the eleventh Manwantara, the Manu will be Dharma-sávarṇi:§ the principal classes of gods will be the Vihangamas, Kámagamas,|| and Nirmáñaratis,¶ each thirty in number;<sup>1</sup> of whom Vrisha\*\* will be the Indra: the Rishis will be Nischara, Agnitejas, Vapushmat, Vishnú,†† Aruni,‡‡ Havishmat, and Anagha:§§

<sup>1</sup> Hence the Váyu identifies||| the first with days; the second, with nights; and the third, with hours. ¶¶

\* Four of my MSS. have Sahya; and two others have corruptions of it.

† Saptaketu appears in three MSS.

‡ Four MSS. have Bhúrishena; and this is the reading of the *Váyu-purāṇa*, and of the *Bhāgavata-purāṇa*, VIII., XIII., 21.

§ In the original we have the elongated form, Dharmasávarṇika.

|| In the *Váyu-purāṇa*, Kámajas (or Vihangamas) and Manojavas.

¶ The *Váyu-purāṇa*, by twice beginning a line with this word, proves that we are not to read Anirmanaratis, 'of measureless enjoyment'; for the original—which, by the by, in none of my MSS. has -निर्माण०—might, otherwise, be taken to combine the names of the second and third classes of gods into a compound, thus:

विहंगमाः कामगमानिर्माणरतयस्तथा ।

Two copies have Nirváñaruchis, like the *Bhāgavata-purāṇa*, VIII., XIII., 26.

\*\* Vaidhrita: *Bhāgavata-purāṇa*, VIII., XIII., 26.

†† One MS. has Vrishni; one, Dhriti.

‡‡ Four MSS. exhibit Váruṇi, the lection of the *Váyu-purāṇa*. The reading of the *Bhāgavata-purāṇa*, VIII., XIII., 26, in Aruṇa.

§§ Anaya, in three of my MSS.

||| I find a different adjustment of these identifications: but my MSS. differ, perhaps, from those used by Professor Wilson.

¶¶ *Muhūrta*.



the kings of the earth, and sons of the Manu, will be Sarvaga,\* Sarvadharmān, Devanīka, and others.

In the twelfth Manwantara, the son of Rudra, Sávarni,† will be the Manu: Ritadháman‡ will be the Indra: and the Haritas, Lohitas,§ Sumanasas, and Sukarmans|| will be the classes of gods, each comprising fifteen. Tapaswin, Sutapas, Tapomūrti, Taporati, Tapodhriti, Tapodyuti,¶ and Tapodhana will be the Rishis:\*\* and Devavat, Upadeva, Devasreshtha, and others, will be the Manu's sons, and mighty monarchs (on the earth).

In the thirteenth Manwantara, the Manu will be Rauchya:†† the classes of gods, thirty-three in each,

\* The son of the Prajapati Ruchi (Váyu, &c.), by the nymph Maninī,‡‡ the daughter of the Apsaras Pramlocha (Markandeya).

\* The "Savarga" of the former edition must have been a mere oversight. In two of my thirteen MSS., the name is Sarvatraga; that following being Sudharmatman. The *Váyu-purāṇa* has Sarvavega, followed by Sudharman.

According to the *Bhāgavata-purāṇa*, VIII., XIII., 25, the eleventh Manu will engender Satyadharman and nine other sons.

† Savarna, in my copies.

‡ "Ritadhāma", the name in the first edition, was simply a typographic error, I take it, as to its second syllable. One of my MSS. seems to have Kshataadhaman. Similarly as in all my MSS. but one, Ritadhāman is the reading of the *Bhāgavata-purāṇa*, VIII., XIII., 29.

§ A single MS. has, like the *Váyu-purāṇa*, Rohitas.

|| A fourth class of gods is here omitted. Ten of my MSS. call them Tāras; one, Surupas; one, Surāpas; and one, Supāras. The *Váyu-purāṇa* seems to have Suparvas.

¶ This name is implied, not expressed in full; the original being:

तपोधृतिर्द्युतिश्चान्यः सप्तमस्तु तपोधनः ।

\*\* Of the Rishis under the twelfth Manu the *Bhāgavata-purāṇa*, VIII., XIII., 29, names only Tapomūrti, Tapaswin, and Agnidhraka.

†† Devasavarūi: *Bhāgavata-purāṇa*, VIII., XIII., 31.

‡‡ Mālinī, in some MSS., as in the Calcutta edition, XCVIII., 5. It may be a Bengal corruption.



will be the Sutrámans,\* Sukarmans, and Sudharmans;† their Indra will be Divaspati: the Rishis will be Nir-moha,‡ Tattwadarsin,§ Nishprakampa, Nirutsuka, Dhritimat, Avyaya, and Sutapas: and Chitrasena, Vi-chitra, and others, will be the kings.

In the fourteenth Manwantara, Bhautya || will be the Manu;¹ Suchi, the Indra: the five classes of gods will be the Chákshushas, the Pavitras, Kanishthas, Bhrá-jiras,¶ and Váchávriddhas:\*\* the seven Rishis†† will be Agnibáhu,‡‡ Suchi, Sukra, Magadha,§§ Gridhra,|||

¹ Son of Kavi, by the goddess Bhúti, according to the Váyu; but the Markandeya¶¶ makes Bhuti the son of Angiras, whose pupil, Sánti, having suffered the holy fire to go out in his master's absence, prayed to Agni, and so propitiated him, that he not only relighted the flame, but desired Sánti to demand a further

\* For the "Sudhámans" of the former edition I find no warrant. Sutramans is the name in the *Váyu-purāṇa*. Two of my MSS. have Suśarmans.

† These are not recognized in the *Bhágavata-purāṇa*, VIII., XIII., 32.

‡ One of my MSS. shows this name written over Nirmoka, the reading of the *Bhágavata-purāṇa*, VIII., XIII., 32.

§ Tattwadarsa, the reading of the *Bhágavata-purāṇa*, VIII., XIII., 32, occurs in a single copy.

|| Indrasavarni: *Bhágavata-purāṇa*, VIII., XIII., 34.

¶ The *Váyu-purāṇa* has Bhájiras or Bhájaras.

\*\* This is the reading of the *Váyu-purāṇa*, likewise. "Vavriddhas" is in the old edition: but it looks like an inadvertence only. Two of my MSS. have Vachávrittas.

†† They are said to be Agnibahu, Śuchi, Śuddha, Magadha, and others, in the *Bhágavata-purāṇa*, VIII., XIII., 35.

‡‡ Agniváyu is in one MS.

§§ In two of my MSS. is what looks like the meaningless name Namádha.

||| Such is the lection of two of my MSS.; while all the rest have Agnidhra, - as has the *Váyu-purāṇa*, - or corruptions thereof.

¶¶ Chapter XCIX.



Yukta,\* and Ajita:† and the sons of the Manu will be Uru,‡ Gabhíra,§ Bradhna,|| and others,¶ who will be kings, and will rule over the earth.<sup>1</sup>

At the end of every four ages\*\* there is a disappearance†† of the Vedas; and it is the province of the seven Rishis to come down upon earth, from heaven, to give them currency again.‡‡ In every Kṛita age,

boon. Śánti accordingly solicited a son for his Guru; which son was Bhuti, the father of the Manu Bhautya.

<sup>1</sup> Although the Puranas which give an account of the Manwantaras agree in some of the principal details, yet, in the minor ones, they offer many varieties, some of which have been noticed. These chiefly regard the first six and the eighth. Except in a few individual peculiarities, the authorities seem to arrange themselves in two classes; one comprehending the Vishnu, Vayu, Kurma, Bhagavata, and Markandeya; and the other, the Matsya, Padma, Brahma, and Hari Vansa. The Markandeya, although it agrees precisely with the Vishnu in its nomenclature, differs from it, and from all, in devoting a considerable number of its pages to legends of the origin of the Manus, all of which are, evidently, of comparatively recent invention, and several of which have been, no doubt, suggested by the etymology of the names of the Manus.

\* Two MSS. have Mukta.

† Arjita is the locution of two MSS.

‡ Uru, in a single copy.

§ Six MSS. give the synonymous Gambhira.

|| One MS. has Budhna; one, Budhnya; one, Randhra.

¶ These sons, agreeably to the *Bhāgavata-purāṇa*, VIII., XIII., 34, will be Urubuddhi, Gambhirabuddhi, and others. The *Vāyu-purāṇa* has, apparently, Ojaswin, Subala, and Bhautya.

\*\* Yuga.

†† Viplava.

‡‡ Compare the *Mahābhārata*, *Śānti-pārvan*, śl. 7660, quoted and translated in *Original Sanskrit Texts*, Part III., p. 90.



the Manu (of the period) is the legislator or author\* of the body of law, the Smṛiti; the deities of the different classes receive the sacrifices during the Manwantaras to which they severally belong; and the sons of the Manu themselves, and their descendants, are the sovereigns of the earth for the whole of the same term. The Manu, the seven Rishis, the gods, the sons of the Manu, who are the kings, and Indra,† are the beings who preside over the world during each Manwantara.

An entire Kalpa,‡ O Brahman, is said to comprise a thousand ages,§ or fourteen Manwantaras;<sup>1</sup> and it is succeeded by a night of similar duration; during which he who wears the form of Brahma, Janardana, the substance of all things, the lord of all, and creator of all, involved in his own illusions, and having swallowed up the three spheres, sleeps upon the serpent Śesha, amidst the ocean.<sup>2</sup> Being, after that, awake, he, who

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<sup>1</sup> A thousand ages of the gods and fourteen Manwantaras are not precisely the same thing, as has been already explained. (See Vol. I., p. 51, note 2.)

<sup>2</sup> The order of the text would imply, that, as Brahmā, he sleeps upon Sesha: but, if this be intended, it is at variance with the usual legend, that it is as Vishṇu or Nārāyana that the deity sleeps in the intervals of dissolution. The commentator || accordingly qualifies the phrase Brahmarupadhara (ब्रह्मरूपधर) by

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\* "Legislator or author" is to translate *prañetti*, 'promulgator'.

† Śakra, in the original.

‡ For the names of twenty-eight Kalpas, as enumerated in the *Vāyupurāṇa*, see Dr. Aufrecht's *Catalogus*, &c., pp. 51, 52.

§ To render *yuga*.

|| Rather, both the commentators.

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ner the universal spirit preserves, creates, and, at last, destroys, all the world.\*

Thus, Brahman, I have described to you the true nature of that great being who is all things, and besides whom there is no other existent thing, nor has there been, nor will there be, either here or elsewhere. I have, also, enumerated to you the Manwantaras, and those who preside over them. What else do you wish to hear?

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\* एवमेतज्जगत्सर्वं परिपाति करोति च ।  
इति चान्तेऽप्यगन्तात्मा नास्वप्नाद्व्यतिरेकि यत् ॥

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## CHAPTER III.

Division of the Veda into four portions, by a Vyása, in every Dwapara age. List of the twenty-eight Vyásas of the present Manwantara. Meaning of the word Brahma.

MAITREYA.—I have learned from you, in due order, how this world is Vishnu, (how it is) in Vishnú, (how it is) from Vishnu: nothing further is to be known. But I should desire to hear how the Vedas were divided, in different ages,\* by that great being, in the form of Veda-vyása; who were the Vyasas of their respective eras; and what were the branches into which the Vedas were distributed.

PARÁŚARA.—The branches of the (great) tree of the Vedas are so numerous,† Maitreya, that it is impossible to describe them at length. I will give you a summary account of them.

In every Dwapara (or third) age, Vishnu, in the person of Vyása, in order to promote the good of mankind, divides the Veda, which is (properly, but) one, into many portions. Observing the limited perseverance, energy, and application of mortals, he makes the Veda fourfold, to adapt it to their capacities; and the bodily form which he assumes, in order to effect that classification, is known by the name of Veda-vyása.‡ Of the different Vyásas in the

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\* *Yuga*, rendered by "eras", just below.

† Literally, 'by thousands', *sahasraśaḥ*.

‡ वीर्यं तेजो बलं चाख्यं मनुष्याणामवेक्ष्य वै ।  
हिताय सर्वभूतानां वेदभेदान्करोति सः ।



present Manwantara,<sup>1</sup> and the branches which they have taught, you shall have an account.

Twenty-eight times have the Vedas been arranged, by the great Rishis, in the Vaivaswata Manwantara in the Dwápara age;\* and, consequently, eight and twenty Vyásas have passed away; by whom, in their respective periods, the Veda has been divided into four. In the first Dwápara age, the distribution was made by Swayambhú (Brahmá) himself; in the second, the arranger of the Veda (Veda-vyása) was Prajapati (or Manu); in the third, Usanas; in the fourth, Brihaspati; in the fifth, Savitri; in the sixth, Mrityu (Death, or Yama); in the seventh, Indra; in the eighth, Vasishtha; in the ninth, Sáraswata; in the tenth, Tridháman; in the eleventh, Trivrishan;† (in the twelfth), Bharadwaja;‡ in the thirteenth, Antariksha; in the fourteenth, Vapriivan;§ in the fifteenth, Trayyáruna;²||

<sup>1</sup> The text has: 'Hear, from me, an account of the Vyásas of the different Manwantaras':

यस्मिन्मन्वन्तरे ये ये व्यासास्तांस्तान्निबोध मे ।

But this is inconsistent with what follows, in which the enumeration is confined to the Vaivaswata Manwantara.

<sup>2</sup> This name occurs as that of one of the kings of the solar

यथा स कुर्वते तन्वा वेदमेवं पृथक्प्रभुः ।

वेदव्यासाभिधाना तु सा मूर्तिर्मधुविद्धिषः ।

Vishnú is here called "the enemy of Madhu."

\* A more exact translation of Paraśara's reply, breaking off here, will be found in *Original Sanskrit Texts*, Part III., pp. 20, 21.

† Three MSS. have Trivrishan; and so has the *Kurma-purāṇa*.

‡ I find Bháradwaja in six MSS.; and this lection seems best, as the nineteenth Vyása is called Bharadwaja.

§ So read seven of my MSS.; while two give Vamrivan, and others, Vajrivan, Vyághrivan, Vapovan, &c. &c. Professor Wilson's "Vapra", now discarded, I have nowhere met with.

|| Trayyáruni, in two MSS. Is the name Traiyaruna, or Traijaruni?



in the sixteenth, Dhānanjaya; in the seventeenth, Kṛit-anjaya; in the eighteenth, Rīnajya;\* (in the nineteenth), Bharadwāja;† (in the twentieth), Gautama;‡ in the twenty-first, Uttama, also called Haryatman; (in the twenty-second), Vena,§ who is likewise named Rajasravas;|| (in the twenty-third), Saumasushmayana,¶ also Trinabindu;\*\* (in the twenty-fourth), Riksha,†† the descendant of Bhrigu, who is known also by the name Valmīki; (in the twenty-fifth), my father, Sakti,‡‡

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dynasty, and is included, by Mr. Colebrooke, amongst the per-

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\* The Translator has “Rīña”, for which my MSS. furnish no warrant. Six of them exhibit Rīnajya; two, this, with Rīnadya written over; three, Kṛitin; others, Rīnavya and Rīnin.

† A single MS. has Bharadwaja. See note ‡ in the last page.

‡ Substituted for Professor Wilson’s “Gotama”, which none of my MSS. countenances.

§ Exchanged for “Vena”, which is in but one of my MSS.

|| Almost as common a reading is Rajasravas: and one of my MSS. gives Vājasravas; another, Vajasrava. Again, three of them, including those accompanied by commentary B, have, instead of राजस्रवासु यः, वाजश्रवान्वयः, “of the line of Vajaśrava.”

¶ Eight MSS. have Somasushmayana; two, Somalīśushmapana; others, Somayushmayana, Somoyushmāpana, and Somaśushmañaya. The Translator put “Somaśushmapana”. My conjectural Saumaśushmāyāña would be descendant of Somaśushma, mentioned in the *Śatapatha-brāhmaṇa*, XI., IV., 5, and elsewhere.

That the *Kūrma-purāṇa* was compiled after our Purana had become corrupted, as to the name in question, might be inferred from my MSS., which read:

राजश्रवाक्षिकविंशस्तस्मादूष्मापणः परः ।

\*\* According to the *Kūrma-purāṇa*, Trīnabindu was the twenty-third Vyāsa, Ushmapana being the twenty-second. See note § in the next page.

†† In one MS., Rikshya; in another, Daksha.

‡‡ Three MSS. have Śaktri. In Vol. I., p. 8, the Translator, after speaking, in a note, of “Śakti, the son of Vasishṭha,” and father of Parāśara, calls him “Sakti or Śaktri;” touching the first of which, Sakti, I there hastily observe: “This is hardly the name of a male. The right



was the Vyása; I (was the Vyása of the twenty-sixth Dwápara), and was succeeded by Játúkarña;\* the Vyása (of the twenty-eighth), who followed him, was Krishña Dwaipáyana. These are the twenty-eight elder Vyásas, by whom, in the preceding Dwápara ages, the Veda has been divided into four. In the next Dwápara, Drauñi (the son of Drona) will be the Vyása, when my son, the Muni Krishna Dwaipáyana, who is the actual Vyása, shall cease to be (in that character).<sup>1</sup>

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sons of royal descent who are mentioned as authors of hymns in the *Āig-veda*.† Asiatic Researches, Vol. VIII., p. 383.‡

¹ A similar list of Vyásas is given in the Kurma§ and Va-

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word seems to be Śakti." On this observation Dr. Kern, in his meritorious edition of the *Bṛihat-saṁhitā*, Preface, p. 31, comments in these words: "F. E. Hall remarks that Śakti is 'hardly the name of a male.' As if a male were intended! Śakti is the heavenly power of Indra-Agni." Assuredly, a male is intended; and Śaktiputra, as Parásara is called in the *Mahābhārata*, is not to be rendered, as by Dr. Kern, "the son of strength",—but "son of Śakti,"—unless we consent to regard the attribute of strength as offspring of Vasishṭha. For Parasara, as son of Śakti, and grandson of Vasishṭha, see the *Anukramanikā* to the *Āigveda*, on I., LXV., &c. &c. And the *Āigveda* itself—VII., XVIII., 21—makes mention of Parásara, no less than of Vasishṭha, as if he were anything but a myth. Further, Śakti, as "the heavenly power of Indra-Agni," is, so far as I am at present informed, altogether a novelty.

\* This is the reading of eleven of my MSS.; and the other two have Játúkarnya, which seems to be the lection of the *Vāyu-purāṇa*. Hence I have displaced Professor Wilson's "Jaratkaru."

† See the *Anukramanikā* to the *Āigveda*, on V., XXVII., and IX., OX. The Vaidik form of the name is Tryaruna.

‡ Or *Miscellaneous Essays*, Vol. I., p. 23.

§ The list stands there as follows:

- |                 |                |
|-----------------|----------------|
| 1. Swayambhuva. | 4. Bṛihaspati. |
| 2. Prajapati.   | 5. Savitrī.    |
| 3. Uśanas.      | 6. Mṛityu.     |

The syllable Om is defined to be the eternal monosyllabic Brahma.<sup>1</sup> The word Brahma is derived from

yu\* Purāṇas. Many of the individuals appear as authors of different hymns and prayers in the Vedas; and it is very possible that the greater portion, if not all of them, had a real existence; being the framers, or teachers, of the religion of the Hindus, before a complete ritual was compiled.

<sup>1</sup> We have already had occasion to explain the sanctity of this monosyllable (see Vol. I., p. 1, note 1), which ordinarily commences different portions of the Vedas, and which, as the text describes it, is identified with the supreme, undefinable deity, or Brahma. So, in the Bhagavad-gita:†

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।‡

‘Repeating Om, the monosyllable, which is Brahma, and calling me to mind;’ which is not exactly the same idea that is conveyed by Schlegel’s version, § ‘Monosyllabum mysticum OM pronuntiando numen adorans, mei memor;’ where ‘numen ado-

- |                              |                        |
|------------------------------|------------------------|
| 7. Indra.                    | 18. Rítanjaya.         |
| 8. Vasishṭha.                | 19. Bharadwāja.        |
| 9. Sáraswata.                | 20. Gautama.           |
| 10. Tridhāman.               | 21. Rājaśravas.        |
| 11. Trivṛisha.               | 22. Ushmāpaṇa.         |
| 12. Śatatejas.               | 23. Trínabindu.        |
| 13. Dharma.                  | 24. Válmiki.           |
| 14. Taraksha.                | 25. Śakti.             |
| 15. Triyáruṇi. (Traiyáruṇi?) | 26. Parásara.          |
| 16. Dhananjaya.              | 27. Játukarṇa.         |
| 17. Kṛítanjaya.              | 28. Kṛishṇadwaipáyana. |

None of these sages, it is observable, has more than one appellation. Noteworthy variants, in my MSS., are: Áruni, for Triyaruni; Ushmanaya, for Ushmapana. It is probable, that we should substitute, for Taraksha, Suraksha, which appears to be the reading of the *Váyu-purāṇa*.

\* See Dr. Aufrecht’s *Catalogus Cod. Manuscript.*, &c., pp. 52, 53.

† VIII., 13.

‡ This passage is referred to in the commentary.

§ P. 156 of the first edition; p. 68 of the second.



the root Bríh (to increase); because it is infinite (spirit), and because it is the cause by which the Vedas (and all things) are developed.\* Glory to Brahma, who is addressed by that mystic word, associated eternally with the triple universe,<sup>1</sup> and who is one with the four Vedas! Glory to Brahma, who, alike in the destruction and renovation of the world, is called the great and mysterious cause of the intellectual principle (Mahat); who is without limit in time or space, and exempt from diminution or decay; in whom (as connected with the property of darkness) originates

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rans', although it may be defended as necessary to the sense, is not expressed by the words of the text, nor compatible with Hindu notions. In one of the MSS. employed, the transcriber has, evidently, been afraid of desecrating this sacred monosyllable, and has, therefore, altered the text, writing it

ध्रुवमेकाक्षरं ब्रह्म द्वापराद्वै व्यवस्थितम् ।

instead of

ध्रुवमेकाक्षरं ब्रह्म ओमित्येवं व्यवस्थितम् ।

<sup>1</sup> The daily prayers of the Brahman commence with the formula, Om bhur bhuvah swar: 'Om, earth, sky, heaven.' These are the three mystical terms called Vyahritis, and are scarcely of less sanctity than the Praṇava itself. Their efficacy, and the order of their repetition, preceding the Gáyatrí, are fully detailed in Manu, II., 76—81. In the Mitákshara† they are directed to be twice repeated mentally, with Om prefixed to each; Om bhuḥ, Om bhuvah, Om swar; the breath being suppressed by closing the lips and nostrils: ओं भूः ओं भुवः ओं स्वरिति चीन्वारानुस-  
नासिकासंचारिणं वायुमिदन्धमनसा व्यपेत् ।

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\* बृहत्त्वाद्बृहत्त्वाच्च तद्वद्वैत्यभिधीयते ।

Brahmā and Brahma are similarly etymologized in the *Vāyu-purāṇa* and *Linga-purāṇa*, respectively. See Vol. I., p. 30, note \*.

† Commenting on the *Yājñavalkya-smṛiti*, I., 23.

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## CHAPTER IV.

Division of the Veda, in the last Dwápara age, by the Vyása Kṛishná Dwaipáyana. Paila made reader of the Rich; Vaiśampáyana, of the Yajus; Jaimini, of the Sáman; and Sumantu, of the Atharvan. Síta appointed to teach the historical poems. Origin of the four parts of the Veda. Samhitás of the Ríg-veda.

**PARAŚARA.**—The original Veda, in four parts,\* consisted of one hundred thousand (stanzas); and from it sacrifice of ten kinds,<sup>1</sup> the accomplisher of all desires (proceeded). In the twenty-eighth Dwápara†

<sup>1</sup> According to the Gṛihya portion of the Sáma-veda, there are five great sacrificial ceremonies: 1. Agnihotra, burnt-offerings, or libations of clarified butter on sacred fire; 2. Darśapaurṇamāsa, sacrifices at new and full moon; 3. Cháturmāsya, sacrifices every four months; 4. Paśuyajna or Aśwamedha, sacrifice of a horse or animal; and, 5. Soma-yajna, offerings and libations of the juice of the acid asclepias. These, again, are either Prákṛita, 'simple', or Vaikṛita, 'modified',‡ and, being thus doubled, constitute ten. §

\* *Chatushpáda*.

† In the original, *antara*, i. e., Manwantara.

‡ Rather, 'normal' and 'supplemental'.

§ The commentary says: यज्ञः • • अग्निहोषदर्शपीर्षमासचतुर्मास्यपशुसोमा इति पञ्चविधः । स एव प्रकृतिविकृतिभेदेन दशविध इति । यद्वा गृह्योक्तेः पञ्चयज्ञैः सह दशविधत्वम् । Five sacrifices—but not said to belong to the *Sāmaveda* ceremonial—are, thus, named, but not defined. The *paśu* of this nomenclature is, more usually, called *paśubdanha* or *nirúdhapaśubandha*. It is not to be confounded with the *aśwamedha*. To the five sacrifices in question, remarks the commentator, if we add the five mentioned in the *Gṛihya*, the ten of the text are completed. These five others—the *mahadyajnas* of the *Sāmaveda* ritual—are said, in Áśaditya's *Karmapradīpabhāṣya*, to be the *bhūtayajna*, *manushyayajna*, *pittiyajna*, *devayajna*, and *brahmayajna*. They are referred to in Chapter IX. of this Book. For the sacrifices generally, see Chapter XI., where I revert to this note.

age, my son Vyása separated the four portions of the Veda into four (Vedas). In the same manner as the Vedas were arranged by him, as Veda-vyása, so were they divided, (in former periods), by all the (preceding) Vyásas, and by myself; and the branches into which they were subdivided by him were the same into which they had been distributed in every aggregate of the four ages.\* Know, Maitreya, the Vyása called Krishna Dwaipayana to be the deity† Náráyana: for who else on this earth could have composed the Mahábhárata?¹ Into what portions the Vedas were arranged by my magnanimous son, in the Dwápara age, you shall hear.

When Vyása was enjoined, by Brahmá, to arrange the Vedas in different books, he took four persons, well read in those works, as his disciples. He appointed Paila reader of the Rig-;² Vaisampáyana, of

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¹ The composition of the Mahábhárata is always ascribed to the Vyása named Krishna Dwaipayana, the contemporary of the events there described. The allusion in the text establishes the priority of the poem to the Vishnú Purána.

² Or, rather, 'he took Paila as teacher.' The expression is: Rigvedasravakam Pailam jagraha sa mahamuniḥ:

ऋग्वेदश्रावकं पेलं जग्राह स महामुनिः ।

Śrávaka means, properly, 'he who causes to hear,' 'a lecturer,' 'a preacher;' although, as in the case of its applicability to the laity of the Buddhists and Jains, it denotes a disciple. The commentator, however, observes, that the text is sometimes read ऋग्वेदपारगं,† 'one who had gone through the Rig-veda.'

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\* Yuga.

† Prabhu.

‡ But the more ordinary reading is the one found in the Váyu-purána, from which work our text seems to be taken, largely, hereabouts.



the Yajur-; and 'Jaimini, of the Sáma-veda: and Sumantu, who was conversant with the Atharva-veda,\* was also the disciple of the learned Vyása. He also took Síta, who was named Lomaharshaña,† as his pupil in historical and legendary traditions.<sup>1‡</sup>

So, in the preceding verse, it is said: 'He took four persons, well read in the Vedas, as his disciples:'

अथ शिष्यान्स जयाह चतुरो वेदपारगान् ।

And again it is said: 'Sumantu, conversant with the Atharva-veda, was his disciple:'

\* \* \* \* \* तथैवाथर्ववेदवित् ।

सुसन्तुस्तस्य शिष्योऽभूदेदव्यासस्त धीमतः ॥

It is clear, therefore, that the Vedas were known, as distinct works, before Krishna Dwaipayana; and it is difficult to understand how he earned his title of arranger, or Vyása. At any rate, in undertaking to give order to the prayers and hymns of which the Vedas consist, Paila and the others were rather his coadjutors than disciples; and it seems probable, that the tradition records the first establishment of a school, of which the Vyása was the head, and the other persons named were the teachers.

<sup>1</sup> The Itihása and Purāṇas; understanding, by the former, legendary and traditional narratives. It is usually supposed, that, by the Itihasa, the Mahabharata is especially meant. But, although this poem is ascribed to Krishna Dwaipáyana, the recitation of it is not attributed to his pupil, Romaharshana or Lomaharshana:

\* The *Saṁhitás* thus disposed of are said, in the *Bhāgavata-purāṇa*, XII., VI., 52, 53, to be called, respectively, the Bahwrichá, the Nigada, the Chhandoga, and the Atharvangirasi.

This statement occurs in the passage referred to in Vol. I., Preface, p. XLIV.

† All my MSS. have Romaharshana. Also see p. 64, 65, *infra*.

‡ This chapter, thus far, will be found retranslated in *Original Sanskrit Texts*, Part III., pp. 21, 22.

There was but one Yajur-veda; but, dividing this into four parts, Vyasa instituted the sacrificial rite that is administered by four kinds of priests: in which it was the duty of the Adhwaryu to recite the prayers (Yajusas,—or direct the ceremony); of the Hotrí, to repeat the hymns (Richas); of the Udgátri, to chant other hymns (Samans); and, of the Brahman, to pronounce the formulæ called Atharvans. Then the Muni, having collected together the hymns called Richas, compiled the Rig-veda; with the prayers and directions termed Yajusas he formed the Yajur-veda; with those called Sámans, the Sáma-veda; and with the Atharvans he composed the rules of all the ceremonies suited to kings, and the function of the Brahman agreeably to practice.<sup>1\*</sup>

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it was first narrated by Vaiśampáyana, and, after him, by Sauti, the son of Lomaharshana.

<sup>1</sup> From this account, which is repeated in the Váyu Purána, it appears, that the original Veda was the Yajus, or, in other words, was a miscellaneous body of precepts, formulæ, prayers, and hymns, for sacrificial ceremonies; Yajus being derived, by the grammarians, from Yaj (यज्), 'to worship.' The derivation of the Vayu Purana, however, is from Yuj, 'to join,' 'to employ;' the formulæ being those especially applied to sacrificial rite, or set apart, for that purpose, from the general collection:

यच्छिष्टं च यजुर्वेदे तेन यज्ञमथायुजत् ।  
युञ्जानः स यजुर्वेद इति शास्त्रविनिश्चयः ॥

Again:

प्रयुज्यते ह्यश्वमेधस्तेन वा युज्यते तु सः ।

The commentator on the text, however, citing the former of these

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\* *Yathá-sthiti*, 'according to a fixed rule.'



This vast original tree of the Vedas, having been divided, by him, into four principal stems, soon branched out into an extensive forest. In the first place, Paila divided the R̥ig-veda, and gave the two Samhitás (or collections of hymns) to Indrapramati\* and to Báshkali.† Báshkali‡ subdivided his Samhitá into four, which he gave to his disciples,§ Baudhya,

passages from the Váyu, reads it:

याजनाद्धि यजुर्वेद इति शास्त्रस्य निश्चयः ।

confining the derivation to Yaj, 'to worship.' The concluding passage, relating to the Atharvan, refers, in regard to regal ceremonies, to those of expiation, Śanti, &c. The function of the Brahman (ब्रह्मत्वं \* यथास्थिति) is not explained; but, from the preceding specification of the four orders of priests who repeat, at sacrifices, portions of the several Vedas, it relates to the office of the one that is termed, specifically, the Brahman. So the Váyu has

ब्रह्मत्वमकारोद्यन्ते वेदेनाद्यर्वयेन तु ।

'He constituted the function of the Brahman at sacrifices, with the Atharva-veda.

\* Both in our text, and in that of the Váyu, this name occurs both Báshkala and Báshkali. Mr. Colebrooke writes it Báhkala and Báhkali. || Asiatic Researches, Vol. VIII., p. 374. ¶

\* Two of my MSS. have, here and below, Indrapramiti, a reading of no value.

† My MSS. all here give Báshkala. But see p. 49, note §, *infra*.

‡ Two MSS. here have Báshkala.

§ They are called, in the *Váyu-purāṇa*, Bodhya, Agninávara—in three MSS., by corruption, perhaps, of the Agnimáthara of two others,—Paráśara, and Yájnavalkya. The *Bhágavata-purāṇa*, XII., VI, 55, has Bodhya, Yájnavalkya, Paráśara, and Agnimitra.

|| Strictly, Báhkala and Báhkali, as translettering the ungrammatical mislections वाःकल and वाःकलि.

¶ Or *Miscellaneous Essays*, Vol. I., p. 14.



Agnimáthara,\* Yájnavalkya,† and Parásara; and they taught these secondary shoots from the primitive branch. Indrapramati imparted his Samhitá to his son Mándúkeya;‡ and it thence descended through successive generations, as well as disciples.<sup>1</sup> § Vedamitra, (called also) Śákalya, || studied the same Samhita; but he divided it into five Samhitás, which he distributed amongst as many disciples, named, severally, Mudgala,

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<sup>1</sup> The Váyu supplies the detail. Mańdukeya, or, as one copy writes, Márkandeya, ¶ taught the Samhita to his son Satyasra-vas; he, to his son Satyahita; and he, to his son Satyasri. The latter had three pupils: Sakalya, also called Devamitra\*\* (sic in MS.); Rathantara;†† and another Báshkali, called also Bhára-dwája. The Váyu has a legend of Sakalya's death, in consequence of his being defeated, by Yájnavalkya, in a disputation at a sacrifice celebrated by Janaka.

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\* Agnimáchara, the lection of two MSS., and Agnimátura, that of one, scarcely deserve noting.

† Professor Wilson had "Yajnawalka".

‡ The Translator put "Mandukeya", as the name is written in five of my thirteen MSS. See III., 8, of the *Prátisákhyā* of the *Rigveda*, edited by M. Regnier.

§ तस्य शिष्यप्रशिष्येभ्यः पुत्रशिष्यात्क्रमादयौ ।

|| According to the *Bhāgavata-purāṇa*, XII., VI., 57, as explained by Śrīdhara, Śákalya was son of Mándúkeya.

¶ This is the reading of all the copies of the *Váyu-purāṇa* known to me.

\*\* And so reads the *Bhāgavata-purāṇa*, XII., VI., 56.

As the *Vishnu-purāṇa* gives वेदमित्रस्तु शाकल्यः, so the *Váyu-purāṇa* gives देवमित्रस्तु शाकल्यः; and we here have, probably, only an epithet of Śákalya, or, at most, his secondary appellation.

†† See note †† in the next page.



Gokhalu,\* Vátsya,† Śáliya, and Śísira.<sup>1</sup> Śáká-  
púrni‡ made a different§ division of the original  
Samhita into three portions, and added a glossary  
(Nirukta), constituting a fourth.<sup>2</sup> The three Samhitás

<sup>1</sup> These names, in the Váyu, are Mudgala, Golaka, Kháliya, ||  
Mátsya, ¶ Śáisireya.

<sup>2</sup> The commentator, who is here followed by Mr. Colebrooke,  
states, that he was a pupil of Indrapramati; but, from the Váyu,  
it appears, that Śákapurni was another name of Rathántara, the  
pupil of Satyasri, the author of three Samhitas and a Nirukta  
(or glossary); whence Mr. Colebrooke supposes him the same with  
Yaska. Asiatic Researches, Vol. VIII., p. 375.\*\* It is highly  
probable, that the text of the Vayu may be made to correct that  
of the Vishnu, in this place, which is inaccurate, notwithstanding  
the copies agree. They read:

संहिताचितयं चक्रे शाकपूर्षिरथेतरम् †† ।  
निरुक्तमकरोत्तद्वच्चतुर्थं मुनिसत्तम ॥

\* Probably it was from being misled by a smudged ख, that Professor  
Wilson deciphered "Goswalu", which I have corrected. Five of my MSS.  
have the word in the text; two corrupt it into Gohkala; one, into Yo-  
khalu; and four give Gomukha; one, Galava. The *Bhagavata-purāṇa*,  
XII., VI., 57, has Gokhalya. See, further, Professor Max Muller's *Ancient  
Sanskrit Literature*, p. 135, note 2, and p. 368, note 6.

† A single MS. has Śankha.

‡ Thus in four of my MSS., while the other nine have Śákapúni.

Professor Max Müller—*Ancient Sanskrit Literature*, p. 153, note—as-  
serts, that "there can be no doubt that Śákapúrni is the same name as  
Śákapuni." The former has much the air of being a corruption of the  
latter, due to popular etymology. The MSS. of the *Váyu-purāṇa* almost  
everywhere have Śákapuni; and so has Yaska.

§ See note †† in this page.

|| Two MSS. have Kháliya; others, Kháláya, Khaláya, and Swaloya.

¶ All my MSS. give Matsya.

\*\* Or *Miscellaneous Essays*, Vol. I., p. 15.

Professor Roth—*Nirukta*, p. 222—points out, that Śákapúni is quoted  
by Yaska. The former cannot, therefore, be identical with the latter.

†† The bulk of MSS. at my disposal read शाकपूर्षिरथेतरः; and the

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and Balāka;\* and a fourth, (thence named) Nirukta-

However this may be, his being the author of the Nirukta identifies him with Śākapurni, and makes it likely, that the two names should come in juxtaposition, in our text, as well as in the Vāyu. It must be admitted, however, that there are some rather inexplicable repetitions in the part of the Vāyu where this account occurs, although two copies agree in the reading. That a portion of the Vedas goes by the name of Rathantara† we have seen (Vol. I., p. 84); but, as far as is yet known, the name is confined to different prayers or hymns of the Ubya Gāna of the Sāma-veda. The text of the Vishnu also admits of a different explanation regarding the work of Śākapurni; and, instead of a threefold division of the original, the passage may mean, that he composed a third Samhitā.‡ So Mr. Colebrooke says: "the *Vishnu purāna* omits them [the Śakhās of Aśwalāyana

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from the *Vāyu-purāna*, we find, similarly, mention of 'Bāshkali, Bhāradwāja', i. e., sprung from Bharadwāja.

We are, then, to understand, that one and the same person is referred to in the *Bṛihaddevatā*, where it speaks of Śākapūni and of Rathantara. See *Indische Studien*, Vol. I., p. 105.

Of the exceedingly rare work just named there is a MS. in the Bodleian Library, wittingly misrepresented, in Dr. Aufrecht's Catalogue, as the gift of Mr. William Walker.

\* Instead of this, the *Bhāgavata-purāna*, XII., VI., 58, says, that Jātūkarnya, disciple of Śakalya, digested a *Samhitā* and a *Nirukta*, and gave them to his disciples, Balāka, Paija, Vaitala, and Viraja. The commentator explains that he divided his *Samhitā* into three.

One Jātūkarnya succeeded, as a teacher, Yaska. *Bṛihad-draśyaka Upanishad*, II., VI., 3; IV., VI., 3.

† For the passage so called, see Vol. II., p. 343; supplementary note on p. 295, l. 9, *ibid*.

‡ संहितचितयं, the reading of all my MSS., and also, apparently, of all seen by the Translator, can mean, in good Sanskrit, only 'three *Samhitās*',—not 'third *Samhitā*'. It would be interesting to know whether Colebrooke was acquainted with a different lection; as he very rarely trips in a matter of grammar. See Pānini, V., II., 43.

kṛit, had the glossary.<sup>1\*</sup> In this way branch sprang from branch.† Another‡ Bashkali<sup>2</sup> § composed three

and Śāṅkhāyana], and intimates, that Śākapūrṇi, a pupil of Indrapramati, gave the third varied edition from this teacher.”|| The Vāyu, however, is clear in ascribing three Sambitas, or Śakhas, to Sakapurni.

<sup>1</sup> In the Vayu, the four pupils of Śākapurni are called Kenava, ¶ Dalaki, \*\* Satabalaka, and Naigama.

<sup>2</sup> This Bashkali may either be, according to the commentator, †† the pupil of Paila,—who, in addition to the four Samhi-

\* कौशो वेतालकिस्तद्वृत्ताकश्च महामतिः ।

निरुक्तश्चतुर्थोऽभूदेदवेदाङ्गपारगः ।

As the commentary observes, some MSS. begin the second line of this stanza with चतुर्थो निरुक्तश्चमाम ।

† इत्येताः प्रतिशाखाभ्योऽप्यनुशाखा द्विजोत्तम ।

‡ The original, unsupplemented by the commentary, does not discriminate this Bāshkali from the one before mentioned:

बाष्कलिश्चापरास्तिस्रः संहिताः कृतवान्द्विज ।

See note †† in this page.

§ We read, in the *Bhāgavata-purāṇa*, XII., VI., 59:

बाष्कलिः प्रतिशाखाभ्यो वासखिल्याख्यसंहिताम् ।

चक्रे बासायनिर्भञ्जः काशारश्चैव तां दधुः ॥

Bāshkala had before been mentioned; and the Bāshkali here spoken of is said, by Śrīdhara, to have been his son: बाष्कलिः । पर्वोक्तस्य बाष्कलस्य पुत्रः । It is stated, in this stanza, that Bashkali compiled a *Saṁhitā*, called Vālakhilyā, from all the aforesaid Śākhās; and that Bā-lāyani (*sic*), Bhajya, and Kāśāra accepted it,—or read it, according to the commentator's gloss on दधुः, namely, तामादधुः । अधीतवन्तः ।

|| *Miscellaneous Essays*, Vol. I., p. 15.

¶ Two MSS. have Kaijava.

\*\* One MS. has Dwālāki; and two, Vāmana. Two, again, seem to intend Uddālāki. Uddālaka, son of Aruṇa, is a well-known Vaidik personage.

†† The commentary remarks: बाष्कलिः पेलशिष्यः । चतस्रः संहिताश्च इत्युक्तम् । स एवान्यास्तिस्रः संहिताः कृतवान् । अपर एव



other *Samhitās*, which he taught to his disciples, Kā-lāyani, Gārgya,\* and Kathājara.† These are they by whom the principal divisions of the *Rich* have been promulgated.‡

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tās previously noticed, compiled three others; or he may be another Bāshkali, a fellow-pupil of Śakapurni. The *Vāyu* makes him a disciple of Satyasri, the fellow-pupil of Śākalya and Ra-thantara, and adds the name or title Bharadwaja. §

¹ In the *Vayu*, they are called Nandayaniya, Pannagari, || and Ārjara.

² Both the *Vishnu* and *Vayu Purāṇas* omit two other principal divisions of the *Rich*, those of Āśwalāyana and Śāṅkhāyana (or the *Kaushitaki*). *Asiatic Researches*, Vol. VIII., p. 375. ¶ There is no specification of the aggregate number of *Samhitās* of the *Rich*, in our text, or in the *Vayu*; but they describe eighteen, including the *Nirukta*; or, as Mr. Colebrooke states,

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शाक्यसतीर्थो बाष्कलिः । तच्छिष्याः काशायनिप्रमुखास्तयः । In other words, Bāshkali, disciple of Paila, first redacted four *Samhitās*, and then three others. But there was a different Bāshkali, Śākalya's fellow-student; and his disciples were Kālayani and the rest.

We are left to ascertain on what authority seven *Samhitās* are imposed on a single Bāshkali.

\* Son of Balāka, mentioned a little before. See the *Kaushitaki-brāhmaṇa Upanishad*, IV., 1.

† One of my MSS. exhibits Ājara, which looks like a mere misscript of the *Vāyu-purāṇa's* Ārjara.

‡ इत्येते बह्वचाः प्रोक्ताः संहिता येः प्रवर्तिताः ।

“These, by whom the *Samhitās* have been promulgated, were denominated Bahwrichas.”

Bahwricha is a general name for a teacher of the *Rigveda*.

§ See the second and third extracts from the *Vāyu-purāṇa* at p. 46, note 2, *supra*.

|| In two MSS., Pannagāni.

¶ Or Colebrooke's *Miscellaneous Essays*, Vol. I., p. 15.

sixteen (Asiatic Researches, Vol. VIII., p. 374\*); that is, omitting the two portions of the original as divided by Paila. The Kurma Purana states the number at twenty-one;† but treatises on the study of the Vedas reduce the Sakhas of the Rich to five.‡

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\* Or Colebrooke's *Miscellaneous Essays*, Vol. I., p. 14.

† But it does not name them.

‡ The Śákalas, Báshkalas, Áśwaláyanas, Śáṅkháyanas, and Máṇḍúkáyanas. So says the *Charaṇa-vyúha*.

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## CHAPTER V.

Divisions of the Yajur-veda. Story of Yájnavalkya: forced to give up what he has learned: picked up by others, forming the Taittiríya-yajus. Yajnavalkya worships the sun, who communicates to him the Vájasaneyi-yajus.

PARÁŚARA.—Of the tree of the Yajur-veda there are twenty-seven branches, which Vaisampáyana, the pupil of Vyása, compiled, and taught to (as many) disciples.<sup>1</sup> Amongst these, Yájnavalkya, the

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<sup>1</sup> The Váyu divides these into three classes, containing, each, nine, and discriminated as northern, middle and eastern:

उदीच्या मध्यदेशास्य प्राच्याश्चैव पृथग्विधाः ।

Of these the chiefs were, severally, Śyamayani, Aruni, and Ánalavi (or Álambi\*). With some inconsistency, however, the same authority states, that Vaisampayana composed, and gave to his disciples, eighty-six Samhitás.†

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\* My MSS. have this reading.

† The *Váyu-purāṇa* declares:

वैशम्पायनगोचोऽसौ यजुर्वदं विकल्पयत् ।  
षडशीतिसु येनोक्ता संहिता यजुषां शुभाः ॥  
शिष्येभ्यः प्रददौ तासु अगृह्णन्ते विधानतः ।  
एकस्तत्र परित्यक्तो याज्ञवल्क्यो महातपाः ॥  
षडशीतिसु तस्यापि संहितानां विकल्पकाः ।  
सर्वेषामेव तेषां वै चिधा भेदाः प्रकीर्तिताः ।  
चिधा भेदासु ते प्रोक्ता भेदेऽस्मिन्नवमे शुभे ॥

Then follows the line quoted above, and the names of the disciples, Śyamáyani, &c.

These verses are thus edited, from Professor Wilson's MSS., in Dr. Aufrecht's *Catalogus*, &c., p. 55; and my five copies of the *Váyu-purāṇa* are of no help towards mending them into something probable. The passage, as it stands, is, in part, ungrammatical and unintelligible; and it would be venturesome to guess at its full meaning, in its unamended state.



son of Brahmaráta,\* was distinguished for piety and obedience to his preceptor.

It had been formerly agreed, by the Munis, that any one of them who, at a certain time, did not join an assembly held on mount Meru should incur the guilt of killing a Brahman within a period of seven nights.<sup>1</sup> Vaisampayana alone failed to keep the appointment, and, consequently, killed, by an accidental kick with his foot, the child of his sister. He then addressed his scholars, and desired them to perform the penance expiatory of Brahmanicide, on his behalf. Without any hesitation,† Yajnavalkya refused, and said: “How shall I engage in penance with these miserable and inefficient Brahmans?”‡ On which, his Guru, being incensed, commanded him to relinquish all that he had learned from him. “You speak contemptuously,” he observed, “of these young Brahmans: but of what use is a disciple who disobeys my commands?” “I spoke,” replied Yajnavalkya, “in perfect faith:§ but,

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<sup>1</sup> The parallel passage in the Váyu rather implies, that the agreement was to meet within seven nights:

ततस्ते सगणाः सर्वे वैशम्पायनवर्जिताः ।

प्रययुः सप्तरात्रेण यत्र संधिः कृतोऽभवत् ॥

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\* One MS. has Devaráta; and so reads the *Bhāgavata-purāṇa*, XII., VI., 64. Devarata would be a violent synonym of Brahmarata. Moreover, Daivarati—patronymic of Devarata—is a name of Janaka, Yajnavalkya's patron.

† These words should end the preceding sentence. The original runs:

चरध्वं मत्कृते सर्वे न विचार्यमिदं तथा ।

‡ He says: ‘I will perform this sacred office’: चरिष्येऽहमिदं व्रतम् ।

§ *Bhaktau*, “out of devotion to thee.”



as to what I have read from you, I have had enough: it is no more than this—" (acting as if he would eject it from his stomach); when he brought up the texts of the Yajus, in substance stained with blood. He then departed. The other scholars of Vaisampayana, transforming themselves to partridges (Tittiri), picked up the texts which he had disgorged, and which, from that circumstance, were called Taittirīya;<sup>1</sup> and the disciples were called the Charaka professors\* of the Ya-

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<sup>1</sup> Also called the Black Yajus. No notice of this legend, as Mr. Colebrooke observes (Asiatic Researches, Vol. VIII., p. 376†), occurs in the Veda itself; and the term Taittirīya is more rationally accounted for in the Anukramanī, or Index, of the Black Yajus. It is there said, that Vaisampayana taught it to Yaska, who taught it to Tittiri, who, also, became a teacher; whence the term Taittirīya: for a grammatical rule explains it to mean, 'The Taittirīyas are those who read what was said or repeated by Tittiri:' तित्तिरिषा प्रोक्तमधीयते । तित्तिरीयाः । Paṇini, IV., III., 102. The legend, then, appears to be nothing more than a Paurānik invention, suggested by the equivocal sense of Tittiri, a proper name, or a partridge.‡ Much of the mythos of the Hindus, and, obviously, of that of the Greeks and Romans, originates in this source. It was not confined, at least amongst the former, to the case that Creuzer specifies,—“Telle ou telle expression cessa d'être comprise, et l'on inventa des mythes pour éclaircir ces malentendus,”—but was wilfully perpetrated, even where the word was understood, when it afforded a favourable opportunity for a fable. It may be suspected, in the present instance, that the legend is posterior, not only to the Veda, but to the grammatical rule; or it would have furnished Pāṇini with a different etymology.

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\* *Charakaddharyu.*

† Or *Miscellaneous Essays*, Vol. I., p. 16.

‡ Compare Professor Max Müller's *History of Ancient Sanskrit Literature*, p. 174, note.

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meditated upon as the (visible) form of Viśhṇu, as the impersonation of the mystic Om:\* to him who nourishes the troops of the gods, having filled the moon with his rays: who feeds the Pitris with nectar and ambrosia,† and who nourishes mankind with rain; who pours down, or absorbs, the waters, in the time of the rains, of cold, and of heat!‡ Glory be to Brahmá,§ the sun, in the form of the three seasons: || him who alone is the dispeller of the darkness of this earth, of which he is the sovereign lord! To the god who is clad in the raiment of purity be adoration! Glory to the sun, until whose rising, man is incapable of devout acts, and water does not purify; and, touched by whose rays, the world is fitted for religious rites: to him who is the centre and source of purification!¶ Glory to Savitri, to Sūrya, to Bhaskara, to Vivaswat, to Aditya, to the first-born of gods or demons.\*\* I adore the eye

वैशम्पायनशिष्यास्ते चरकाः समुदाहृताः ।

ब्रह्महत्या तु वैशीर्षी चरणाच्चरकाः स्मृताः ॥††

\* In the original, *paramākshara*, "the supreme syllable."

† *Sudhāmṛita*. See Vol. II., p. 300, note \*.

‡ हिमाम्बुधर्मवृष्टीनां कर्ता हर्ता च यः प्रभुः ।

§ Vedhas, in the original.

|| *Kala*.

¶ सत्कर्मयोग्यो न जनो नैवापः शीघ्रकारणम् ।

यस्मिन्ननुदिते तस्मै नमो देवाय भासते ॥

स्पृष्टो यदंशुभिर्लोकः क्रियायोग्योऽभिजायते ।

पवित्रताकारणाय तस्मै शुद्धात्मने नमः ॥

\*\* "Or demons" represents *ādi*, 'etc.'

†† The halves of this stanza are here transposed, if my MSS. are correct.

of the universe, borne in a golden car, whose banners scatter ambrosia.”\*

Thus eulogized by Yājñavalkya, the sun, in the form of a horse, (appeared to him, and) said: “Demand what you desire.” To which the sage, having prostrated himself before the lord of day, replied: “Give me a knowledge of those texts of the Yajus with which (even) my preceptor is unacquainted.” Accordingly, the sun imparted to him the texts of the Yajus called Ayátayāma (unstudied), which were unknown to Vaisampayana: and, because these were revealed by the sun, in the form of a horse, the Brahmanas who study this portion of the Yajus are called Vājins (horses).† Fifteen branches of this school sprang from Kanwa and other pupils of Yajñavalkya.<sup>1</sup>

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<sup>1</sup> The Vāyu names the fifteen teachers of these schools, Kanwa, Vaidheya, Salin, Madhyandina, Sapcyin,‡ Vidagdha, Uddalin,§ Tamrayani,|| Vatsya, Galava,¶ Saisiri,\*\* Átavya,†† Parña, Virana,‡‡ and Saṁparayana,§§ who were the founders of no fewer than 101 branches of the Vajasaneyi, or White Yajus. Mr. Colebrooke specifies several of these, as the Jabalas, Baudhyanas, Tápaniyas, &c. Asiatic Researches, Vol. VIII., p. 376.||||

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\* Yājñavalkya's hymn will be found in the *Bhāgavata-purāṇa*, XII., VI., 67–72.

† See, for a translation of nearly the whole of this chapter, Yajñavalkya's hymn excepted, *Original Sanskrit Texts*, Part III., pp. 32, 33.

‡ Two of my MSS. have Śápemin, a reading of no value.

§ This, as I judge from all my MSS., is an error for Uddala.

|| Similarly, this seems an oversight for Tamrayana.

¶ Golava is a variant.

\*\* All my MSS. have Śaishiri.

†† Aśvin is the most common reading; but Aśvin and Áśvin, also, are found.

‡‡ Virāṇin is in all my MSS.

§§ The lection of four MSS. is सपरायणः, ‘and Paráyāṇa.’

|||| Or *Miscellaneous Essays*, Vol. I., p. 17.

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## CHAPTER VI.

Divisions of the Sáma-veda: of the Atharva-veda. Four Pauránik Samhitás. Names of the eighteen Puranas. Branches of knowledge. Classes of Rishis.

YOU shall now hear, Maitreya, how Jaimini, the pupil of Vyása, divided the branches of the Sáma-veda. The son of Jaimini was Sumantu; and his son was Sukarman; who, both, studied the same Samhitá under Jaimini<sup>1</sup>. The latter\* composed the Sáhasra Samhitá (or compilation of a thousand hymns, &c.), which he taught to two disciples, Hirańyanábha,—also named Kausalya† (or, of Kosala),—and Paushyinji<sup>2</sup>.‡ Fifteen disciples (of the latter) were the authors of as many Samhitás: they were called the northern chanters of

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<sup>1</sup> The Váyu makes Sukarman the grandson of Sumantu; his son being called Sunwat. §

<sup>2</sup> Some copies read Paushpinji. The Vayu agrees with our text, but alludes to a legend of Sukarman having first taught a thousand disciples; but they were, all, killed by Indra, for reading on an unlawful day, or one when sacred study is prohibited.

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\* Sukarman, namely.

† One of my MSS. has Kaisilya. The *Váyu-purána* reads Kauśilya, which looks less likely than Kausalya to be correct.

‡ All my MSS. have Paushpinji. Paushyinji, a reading of no account, occurs in some copies of the *Váyu-purána*. The *Bhāgavata-purána*—see p. 59, note •, *infra*,—has Paushpanji, a patronymic of Pushpanja. The meaning of Paushpinji is not evident; but it is, probably, the original name.

§ See p. 60, note ||, *infra*.



the Sáman.\* As many more, also, the disciples of

\* साहस्रं संहिताभेदं सुकर्मा तत्सुतस्ततः ।  
चकार तं च तच्छिष्यो जगृहाते महामती ॥  
हिरण्यनाभः कौशिल्यः पौष्पिजिश्च द्विजोत्तम ।  
उदीच्यसामगाः शिष्यास्तेभ्यः पञ्चदश स्मृताः ॥  
हिरण्यनाभान्तावत्यः संहिता येर्द्विजोत्तमैः ।  
गृहीतास्तेऽपि चोच्यन्ते पण्डितैः प्राच्यसामगाः ॥

The corresponding passage of the *Bhāgavata-purāṇa*,—XII., VI., 76–78,—runs thus:

सुकर्मा चापि तच्छिष्यः सामवेदतरोर्महान् ।  
साहस्रं संहिताभेदं चक्रे साम्नां ततो द्विजः ॥  
हिरण्यनाभः कौशिल्यः पौष्पिजिश्च सुकर्मणः ।  
शिष्यो जगृहतुषान्य आवन्त्यो ब्रह्मवित्तमः ॥  
उदीच्याः सामगाः शिष्या आसन्पञ्च शतानि वै ।  
पौष्पञ्ज्यावन्त्ययोश्चापि काञ्चित्प्राच्यान्प्रचक्षते ॥

Śrīdhara explains this to mean, that Hiraṇyanabha, Paushpanji,<sup>1</sup> and Āvantya had, between them, five hundred disciples, first called northern, and, some of them, in time, eastern.

It seems possible that the name Āvantya grew out of a misreading of *lāvatya*,—which some of my MSS. corrupt into *lāvantya*,—and the suggestion of Kauśalya; both which words stand only two lines apart, in the verses quoted from the *Vishṇu-purāṇa*. Āvantya does not appear in the *Vayu-purāṇa*, an older work than either the *Vishṇu* or the *Bhāgavata*:

तस्य शिष्योऽभवद्दीमान्पौष्पिजिर्द्विजसत्तमाः ।  
हिरण्यनाभः कौशिल्यो द्वितीयोऽभून्नराधिपः ॥  
अध्यपयत्त पौष्पिजिः शहस्रार्धं तु संहिताः ।  
ते नाम्नोदीच्यसामान्याः शिष्याः पौष्पिजिनः शुभाः ॥  
शतानि पञ्च कौशिल्यः संहितानां च वीर्यवान् ।  
शिष्या हिरण्यनाभस्य स्मृतास्ते प्राच्यसामगाः ॥

Here, distinctly, Paushpinji is said to have taught half a thousand *Saṁhitās*; and his disciples were called northerners: Hiraṇyanābha had five hundred *Saṁhitās*; and his disciples were known as easterlings.

Śrīdhara tries to harmonize with the text he is editing that of the *Vishṇu-purāṇa*; quoting from it, in place of the fourth verse adduced above:

उदीच्याः सामगाः शिष्यास्तस्य पञ्च शत स्मृताः ।

The reading तस्य is seen, at once, to be incomparably better than



Hirańyanábha, were termed the eastern chanters of the Sáman, founding an equal number of schools. Lokákshi,\* Kuthumi,† Kushídini,‡ and Lángali were the pupils of Panshyinji; and by them and their disciples many other branches were formed: whilst another scholar of Hirańyanábha, named Kriti,§ taught twenty-four Samhitás to (as many) pupils; and by them, again, was the Sáma-veda divided into numerous branches.<sup>1</sup>||

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<sup>1</sup> The Váyu specifies many more names than the Vishnú; but the list is rather confused. Amongst the descendants of those named in the text, Ráyánaniya (or Ranáyaniya), the son of Lokakshi, is the author of a Samhita still extant; Saumitri, his son, was the author of three Samhitas: Parasara, the son of Kuthumi, compiled and taught six Samhitas: and Saligotra, a son

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तेभ्यः; and 'five hundred', as the *Váyu-purāṇa* shows, has to displace "fifteen". By the ordinary text, only thirty *Samhitás* are disposed of, out of the thousand. Both these better lections are in a single one of my thirteen copies of the *Vishnú-purāṇa*; but the commentary adopts, uninquiringly, and without demur, what are now made out to be corruptions.

\* Three MSS. have Laugákshi; one has Laukakshi. The former of these readings seems to be the best of all.

† Scarcely worthy of mention are the variants Kuthami and Kuśumi.

‡ This is the prevailing lection; while three MSS. have Kusidin; two, Kuśidi; two, Kuchidi; one, Kuśádi. The *Váyu-purāṇa* seems to give Kuśíti, in some MSS.; in others, Kuśin.

§ Two MSS. exhibit Krita; and this, according to the copies of it known to me, is the name, in the *Váyu-purāṇa*.

|| The history of the transmission of the *Sámaveda* is briefly told as follows, in the *Bhágavata-purāṇa*, XII., VI., 75—80. Jaimini had a son, Sumantu, whose son was Sunwat; and to each of them he gave a *Samhitá*. Sukarman, another disciple of Jaimini, divided the *Sáma-veda* into a thousand parts. His disciples were Hirańyanábha, Panshyinji, and Ávantya; and their disciples were, in all, five hundred.



I will now give you an account of the *Saṁhitās* of the Atharva-veda. The illustrious Muni Sumantu taught this Veda to his pupil Kabandha, who made it twofold, and communicated the two portions to Devadarsa\* and to Pathya. The disciples of Devadarsa were Maudga,† Brahmabali, Saulkāyani,‡ and Pippala-

of Lāngali, established, also, six schools.§ Kṛiti was of royal descent:

ततो हिरण्यनाभस्य कृतिः शिष्यो नृपात्मजः ।

He and Paushyinji were the two most eminent teachers of the *Sāma-veda*.

Paushpanji's disciples, to-wit, Langākshi, Māngali, Kulya, Kuśida, and Kukshi, received, each, a hundred *Saṁhitās*; Hiranyanabha's disciple, Kṛita, twenty-four; and Avantya's disciples, the rest.

We are not told who, or how many, these last were. They must have taken four hundred and seventy-six *Saṁhitās*, to make up the thousand into which the *Sāmaveda* was partitioned by Sukarman.

\* The *Vāyu-purāṇa* has Vedasparśa. Śrīdhara, commenting on the *Bhāgavata-purāṇa*, XII., VII., 1, quotes a portion of our text, and reads Vedadarśa.

† One MS. has Maunda. The name, in the *Vāyu-purāṇa*, is Moda.

‡ One MS. has Śaulkyāyani.

§ I do not find that Rānāyaniya is called son of Lokākshi: he seems to have been only his disciple. Nor is Saumitri represented as son of Ranayaniya; and no writings are credited to him. Rānāyaniyi—son of Rānayaniya—and he are merely stated to have been conversant with the *Sāmaveda*. The Sanskrit runs:

राणायनीयिः सौमित्रिः सामवेदविशारदौ ॥

Again, instead of "Pārāśara, the son of Kuthumi," I meet with Pārāśarya Kauthuma and with Kauthuma Paraśarya, which perhaps intend Pārāśarya, son of Kuthumi. Once more, the kinship of Langali and Śalihotra,—a better reading than Śaligotra—is left unspecified; and each of them, we are told, published six *Saṁhitās*:

साङ्गलिः शालिहोत्रस्तु षड्विंशोवाच संहिताः ।

As to this line, at least, my MSS. of the *Vāyu-purāṇa* must differ from those which were consulted by Professor Wilson.



da.\* Pathya had three pupils, Jájali, Kumudádi,† and Śaunaka; and by all these were separate branches instituted. Śaunaka, having divided his Saṁhita into two, gave one to Babhru, and the other to Saindhaváyana; and from them sprang two schools, the Saindhavas and the Munjakeśas.‡ The principal subjects of difference§ in the Samhitás of the Atharva-veda

\* According to the commentator, Munjakeśa is another name for Babhru; but the Váyu seems to consider him as the pupil of Saindhava: but the text is corrupt:

सिन्धवो मुञ्जकेशाय भित्तां चास्त्रं द्विधा पुनः ।॥

\* Pishpaláda, though occurring in five of my MSS., and in some copies of the *Váyu-purāṇa*, can be nothing but a clerical error.

† Kumudáhi is the reading of two MSS.; Kumudari, of one.

‡ The account of the *Atharvaveda* given in the *Bhāgavata-purāṇa*, XII., VII., 1—3, is, in substance, this. Sumantu had two disciples, Pathya and Vedadarśa. The disciples of the latter were Śaulkáyani, Brahmabali, Modosha, and Paippaláyani; and those of the former were Kumuda, Śunaka, and Jájali. Śunaka had two disciples, Babhru—son of Angiras,—and Saindhaváyana; and these were succeeded by the Sávarńyas and others.

I have availed myself of Sankara's supplementations, here and in note || in p. 60, *supra*.

One MS. has, for Modosha, Modáša; another, Mediya. All my MSS., and likewise the printed editions, have the ungrammatical Pippaláyani, which I have corrected to Paippaláyani. The *Bhāgavata-kathá-saṅgraha* gives, in my incorrect copies of it, Śaunnakayani, Brahmabali, Maudgaládi, and Pippalayani, as the disciples of Vedadarśa.

§ "Subjects of difference" is the rendering of *vikalpakaḥ*, 'divisions.'

|| Just before this line we read, almost in the words of the *Vishnú-purāṇa*, as follows:

शौनकेषु द्विधा कृत्वा द्वादशैकं तु बभूवे ।

द्वितीयां संहितां धीमान्सिन्धवायनसंज्ञिते ॥

It is now patent why the Translator pronounced the text corrupt. Saindhaváyana and Saindhava cannot denominate the same teacher. The former must have been a descendant of the latter.

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Súta, also termed Romaharshaṇa; and to him the great Muni communicated the Purāṇas. Súta had six scholars, Sumati, Agnivarchas, Mitrayu\* Sāmsapáyana,† Akṛitabрана,‡ (who is also called Kasyapa§), and Sávarni.॥ The three last composed three fundamental

khyānas); of portions dedicated to some particular divinity, as the

\* One MS. has, here and below, Mitrāyu, a reading which is seen in some copies of the *Vāyu-purāṇa*, as well.

† In one MS. is Śāmsapayani.

‡ One MS. has Kṛitābraṇa: but the reading is, perhaps, to be rejected. Akṛitabraṇa, however, renders the line which it begins hypermetrical:

अकृतव्रणोऽथ सावर्णिः षड्विधास्तस्य चाभवन् ।

What is conclusive,—if the MSS. are not corrupt,—the *Vāyu-purāṇa* has the line

आचेयः सुमतिर्धर्मात्मकाश्रयो ह्यकृतव्रणः ।

It is proved hereby, moreover, that Akṛitabraṇa sprang from Kaśyapa. Sumati is here called descendant of Atri, too.

For the reading Kṛitavrata, see note || in this page.

§ In the Sanskrit, Kaśyapa is not named here, but in the following sentence, which the translation abridges.

|| “Six persons received the Purāṇas from Vyāsa, and were his pupils. Their names are Súta, Lomaharsha, Sumati, Maitreya, Sāmsapáyana, and Suvarni.” The Translator thus renders a passage from the *Agni-purāṇa*, in the *Journal of the Asiatic Society of Bengal*, Vol. I., p. 84. Compare Professor Wilson's *Essays, Analytical, Critical, &c.*, Vol. I., p. 88.

Burnouf—in his edition of the *Bhāgavata-purāṇa*, Vol. I., Preface, pp. XXXIX., XL.—quotes the original of the passage thus rendered, and translates and annotates it, as follows:

प्राप्य व्यासात्पुराणादि सूतो वै लोमहर्षणः ।

सुमतिश्चाग्निवर्चाश्च मित्रयुः शंशपायनः ॥

कृतव्रतोऽथ सावर्णिः षड्विधास्तस्य चाभवन् ।

शंशपायनादयश्चक्रुः पुराणानां तु संहिताः ॥

ब्राह्मादीनि पुराणानि हरिर्विद्या दशाष्ट च ।

महापुराणे चाग्नेये विद्यारूपो हरिः स्थितः ॥

“Lômaharchaṇa le Sûta, après avoir reçu de Vyāsa les Purāṇas et le reste, eut six disciples, savoir: Sumati, Agnivartchas, Mitrayu,



Saṁhitás; and Romaharshaṇa himself compiled a

Siva-gítá, Bhagavad-gítá, &c.; and accounts of the periods

Çâmçapâyana, Kṛitavrata et Sâvarṇi. Çâmçapâyana et les autres firent des collections des Purânas. Les Puranas, dont le Bráhma est le premier, sont au nombre de dix-huit; c'est la science même qui n'est autre que Hari. En effet, dans le grand Purâṇa nommé l'*Agneya*, Hari existe sous la forme de la science.'

"M. Wilson \* \* \* a cité ce texte qu'il regarde comme remarquable en ce qui touche à la question de l'origine des Puranas. Mais soit qu'il ait eu sous les yeux un texte différent du notre, soit que quelque faute d'impression se soit glissée dans son travail, il fait deux personnages de Sûta et de Lomaharchana, et il ne nomme pas Kṛitavrata. Au lieu de Çâmçapâyana, que donne également le Vâichnava, M. Wilson lit *Siṁsapâyana*, comme le Bhâgavata, et *Mâitreya* au lieu du *Mitrâyu* ou *Mitrâyu* du Vaichnava. Ces différences viennent probablement de l'inattention des copistes qui ont compilé les index dont s'est servi M. Wilson pour ses analyses; quelle qu'en soit d'ailleurs la cause, je crois plus sûr de m'en tenir au texte que j'ai sous les yeux, que de faire deux personnages de Suta et de Lômaharchana. Mais je dois en même temps remarquer le peu d'accord qui se trouve entre les trois autorités originales dont je rapporte le témoignage, le Bhâgavata, le Vâichnava et l'Agneya. Les noms de *Trayyaruni* et de *Ilârîta*, donnés par le Bhâgavata, ne reparaissent plus dans le Vâichnava ni dans l'Agneya; d'autre part, le *Sumati*, l'*Agnivartchas* et le *Mitrâyu* de ces deux derniers ouvrages ne se trouvent pas dans le Bhâgavata. La liste de ce dernier Purâṇa contient d'ailleurs un vice radical, qui consiste à faire deux personnages de Kaçyapa (qu'il faut lire, comme je vais le dire plus bas, *Kâçyapa*), et d'Akṛitavrana. Quand on pourra comparer un plus grand nombre de textes indiens, et surtout de commentaires, peut-être résoudra-t-on ces difficultés, comme on peut le faire en ce qui touche Akṛitavrana, qu'un commentateur nous apprend avoir été surnommé *Kâçyapa*, à cause sans doute de la famille à laquelle il appartenait; ainsi, le nom de *Trayyârûni*, qui est patronymique, cache probablement le nom propre de *Sumati* ou d'*Agnivartchas*. *Trayyârûni* rappelle le *Trayyaruna* qui figure, selon Colebrooke, parmi les rois auteurs de quelques hymnes du Rîgvêda (*Miscell. Essays*, t. I., p. 23); et *Ilârîta* est le nom d'un sage, auteur d'un Dharmaçâstra qui est quelquefois cité par Kulluka Bhaṭṭa, dans son Commentaire sur Manu'', etc.

For Tryaruna, the real Vaidik name, see p. 36, note †, *supra*; for Atreya, the patronymic of Sumati, p. 64, note †, *supra*. According to



fourth, called Romaharshaṇiká;\* the substance of which four Saṁhitás is collected into this (Vishnú Purāṇa). †

The first of all the Purāṇas is entitled the Bráhma. Those who are acquainted with the Purāṇas enumerate eighteen, or, the Bráhma, Pádma, Vaishnáva, ‡ Śaiva,

called Kalpas, as the Bráhma Kalpa, Várāha Kalpa, &c. §

the *Váyu-purāṇa*, Bhāradwāja is Agnivarchas's patronymic; Vāsishṭha, Mitrayu's; and Saumadatti, Savarni's.

The originators of the Puranas are thus enumerated in the *Bhagavata-purāṇa*, XII., VII., 5:

चव्यार्षिः काश्यपश्च सावर्णिरक्षतत्रयः ।

वैशम्पायनहारीती षड्वि पौराणिका इमे ॥

So read, all but consentaneously, five MSS. which I have examined. One of them has Akṛitavrata, for Akritabrana; and one has—like the *Bhāgavata-kathā-sangraha*—Śimśapáyana, for Vaiśampáyana. Śimśapáyani is the name, in the *Váyu-purāṇa*.

\* काश्यपः संहिताकर्ता सावर्णिः शांशपायनः ।

रोमहर्षणिका चान्वा तिसृषां मूलसंहिता ॥

“Káśyapa was compiler of a *Saṁhitá*; and so was Sávarṇi, and so Śamsapáyana: and the *Romaharshaṇiká* was another *Saṁhitá*, the root of the three just specified.”

The *Váyu-purāṇa* says the same, in effect.

† The original of this paragraph, the scholia on it, and a translation of both, will be found in Burnouf's edition of the *Bhāgavata-purāṇa*, Vol. I., Preface, pp. XXXVII.—XXXIX.

‡ From the commentary: विष्णुपुराणं च क्वचिद्दशसहस्रं क्वचिदष्टसहस्रमित्वादिविकल्पेऽप्यत्र षड्दशसमेव व्याख्यायते । We learn, from this, that the *Vishnú-purāṇa* has been variously reputed as consisting of ten thousand stanzas, of eight thousand, and of six thousand. The scholiast accepts the most moderate estimate. It is a great reduction from twenty-three thousand. See Vol. I., Preface, p. XXXIV., note 2, extract from the *Matsya-purāṇa*.

§ Most of this note is taken from the commentary, which remarks as follows: आख्यानादिभिः सह पुराणसंहितां चक्रे । व्यास इति शेषः । तत्र दृष्टोपसम्बन्धकथनं प्राञ्जराख्यानकं बुधाः । श्रुतस्वार्थस्य कथनमुपाख्यानं प्रचक्षते । माया पितृपृष्ठादिगीताः । कल्पशुद्धिर्वाराहादिकल्पनिर्णयः ।



Bhágavata, Náradíya, Márkañḍeya, Agneya, Bhavishyat, Brahma Vaivarta, Lainga, Váráha, Skánda, Vamana, Kaurma, Mátsya, Garuḍa, Brahmanḍa. The creation of the world, and its successive reproductions, the genealogies (of the patriarchs and kings), the periods of the Manus, and the transactions of the (royal) dynasties, are narrated in all these Puráñas.\* This Purána which I have repeated to you, Maitreya, is called the Vaishnáva, and is next, in the series, to the Pádma; and in every part of it, in its narratives of primary and subsidiary creation, of families, and of periods, the mighty Vishnú is declared, in this Purana<sup>1</sup>.

The four Vedas, the (six) Angas (or subsidiary portions of the Vedas), (viz., Siksha, rules of reciting the prayers, the accents and tones to be observed; Kalpa, ritual; Vyákaraṇa, grammar; Nirukta, glossarial comment; Chhandas, metre; and Jyotisha, astronomy), with Mímamsa (theology), Nyaya (logic), Dharma (the institutes of law), and the Puráñas, constitute the fourteen (principal) branches of knowledge: or (they are considered as) eighteen, (with the addition of these four), the Áyur-veda, (medical science, as taught by Dhanwantari), Dhanur-veda, (the science of archery or arms, taught by Bhrigu), Gandharva-(veda), (or the drama, and the arts of music, dancing, &c., of

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<sup>1</sup> For remarks upon this enumeration, see Introduction.†

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\* See Vol. I., Preface, p. VII., note 1; and the supplementary annotation thereon, in p. 199, *ibid.* See, further, the note at the end of the present chapter.

† Vol. I., Preface, pp. XXIII. *et seq.*



which the Muni Bharata was the author), and the Artha Śāstra, (or science of government, as laid down first by Brīhaspati).\*

There are three kinds of Rishis (or inspired sages): royal Rishis, (or princes who have adopted a life of devotion, as Viśwāmitra), divine Rishis, (or sages who are demigods also, as Nārada), and Brahman Rishis, (or sages who are the sons of Brahma, or Brahmans, as Vasishṭha and others).<sup>1</sup>†

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<sup>1</sup> A similar enumeration is given in the Vāyu, with some additions. Rishi is derived from Rish, 'to go to', or 'approach.' The Brahmarshis, it is said, are descendants of the five patriarchs who were the founders of races or Gotras of Brahmans; or, Kasyapa, Vasishṭha, Bhṛigu, Angiras, and Atri. The Devarshis are Nara and Nārāyana, the sons of Dharma;‡ the Valikhilyas,§ who sprang from Kratu;|| Kardama, the son of Pulaha; Kubera, the son of Pulastya¶; Achala, the son of Pratyusha;\*\* Parvata and Nārada, the sons of Kaśyapa. Rájarshis are Ikshwáku and other

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\* The definitions and other particulars enclosed within parentheses, in this and the following paragraph, are borrowed from the commentary.

† On these, and other descriptions of Rishis, see *Original Sanskrit Texts*, Part I., p. 109, note 11.

‡ See Vol. I., p. 111, note 1.

§ Such is the more ordinary spelling, in MSS. known to me. For the Válikhilyas, see the *Mahābhārata*, *Ādi-parvan*, Chapters XXX., XXXI. I am not aware that these pigmies had anything to do with the portion of Veda called Vá lakhilya. See p. 49, note §, *supra*.

|| See Vol. I., p. 155.

¶ The original, as will be seen in the next page, has Paulastya; and this does not necessarily signify "son of Pulastya": but it does so, there. Kubera was Pulastya's grandson, and son of Viśravaś, according to the *Bhāgavata-purāṇa*, IV., I., 36, 37. See Vol. I., p. 154, note 2.

\*\* See Vol. II., p. 23.



I have, thus, described to you the branches of the Vedas, and their subdivisions; the persons by whom they were made; and the reason why they were made (or, the limited capacities of mankind). The same branches are instituted in the different Manwantaras.\* The (primitive) Veda,† that of the progenitor of all things,‡ is eternal: these (branches) are but its modifications (or Vikalpas).§

princes. The Brahmarshis dwell in the sphere of Brahmá; the Devarshis, in the region of the gods; and the Rajarshis, in the heaven of Indra. ||

\* सर्वमन्वन्तरेष्वेवं शाखाभिदाः समाः स्मृताः ।

† Śruti, in the Sanskrit.

‡ Prájāpatya, 'derived from Prajāpati'.

§ See *Original Sanskrit Texts*, Part III., p. 11.

|| The passage of the *Vāyu-purāṇa* is as follows:

ज्ञेया ब्रह्मर्षयः पूर्वं तेभ्यो देवर्षयः पुनः ।  
 राजर्षयः पुनस्तेभ्य ऋषिप्रकृतयस्त्रयः ॥  
 तेभ्य ऋषिप्रकृतयो मुनिभिः शंसितव्रतैः ।  
 कश्यपेषु वसिष्ठेषु तथा भृगुश्चिरोचिषु ॥  
 पञ्चस्वेतेषु आयन्ते गोत्रेषु ब्रह्मवादिनः ।  
 यस्माद्दृषन्ति ब्रह्माणं तेन ब्रह्मर्षयः स्मृताः ॥  
 धर्मस्याथ पुलस्त्यस्य क्रतोश्च पुलहस्य च ।  
 प्रत्यूषस्य प्रभासस्य कश्यपस्य तथा पुनः ॥  
 देवर्षयः सुतास्तेषां नामतस्मान्निबोधत ।  
 देवर्षी धर्मपुत्री तु नरनारायणावुभौ ॥  
 वालिखिल्लाः क्रतोः पुत्राः कर्दमः पुलहस्य तु ।  
 कुबेरश्चैव पीलस्त्यः प्रत्यूषस्याचलः स्मृतः ॥  
 पर्वतो नारदश्चैव कश्यपस्यात्मजावुभौ ।  
 ऋषन्ति देवान्यस्मान्ते तस्माद्देवर्षयः स्मृताः ॥  
 मानवे वैनवे (??) वंशे ऐडे वंशे च ये नृपाः ।  
 ऐडा ऐक्षाका नाभागा ज्ञेया राजर्षयस्तु ते ॥



I have, thus, related to you, Maitreya, the circumstances, relating to the Vedas, which you desired to hear. Of what else do you wish to be informed?<sup>1</sup>

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<sup>1</sup> No notice is taken, here, of a curious legend which is given in the Mahābhārata, in the Gadā Parvan.\* It is there said, that, during a great drought, the Brahmans, engrossed by the care of subsistence, neglected the study of the sacred books, and the Vedas were lost. The Rishi Saraswata, alone, being fed with fish by his mother Saraswatī, the personified river so named, kept up his studies, and preserved the Hindu scriptures. At the end of the famine, the Brahmans repaired to him, to be taught; and sixty thousand disciples again acquired a knowledge of the Vedas from Saraswata. This legend appears to indicate the revival, or, more probably, the introduction, of the Hindu ritual by the race of Brahmans, or the *people*, called Saraswata: for, according to the Hindu geographers, it was the name of a nation, as it still is the appellation of a class of Brahmans who chiefly inhabit the Punjab. (Asiatic Researches, Vol. VII., p. 219; † Vol. VIII., pp. 338, 341.) The Saraswata Brahmans are met with in many parts of India, and are, usually, fair-complexioned, tall, and handsome men. They are classed, in the Jāti mālās, or popular lists of castes, amongst the five Gauda Brahmans, and are divi-

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ऋषन्ति रत्ननाथस्मात्प्रजा राजर्षयस्ततः ।

ब्रह्मलोकप्रतिष्ठासु स्मृता ब्रह्मर्षयोऽमराः ॥

देवलोकप्रतिष्ठासु ज्ञेया देवर्षयः शुभाः ।

इन्द्रलोकप्रतिष्ठासु सर्वे राजर्षयो मताः ॥

The Translator omitted mention of the sons of Prabhāsa, here classed among the Devarshis, but not named. Prabhāsa was father of Viśwakarman. See Vol. II., p. 24.

Further, the Rajarshis are said to be Aīdas, Aikshwākas, and Nābhagas,—kings sprung from Manu, Vena (??), and Iḍa.

\* Or *Gadāyuddha-parvan*. It concludes the *Sahya-parvan*, beginning with its thirty-third chapter.

† Or Colebrooke's *Miscellaneous Essays*, Vol. II., p. 22.

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नैमित्तिकः प्राकृतिको नित्य आत्यन्तिको ज्ञयः ।

संख्येति कविभिः प्रोक्ता चतुर्धास्य स्वभावतः ॥

हेतुर्जीवोऽस्य सर्गादेरविद्याकर्मकारकः ।

यं चानुशयिनं प्राङ्मुखान्कृतमुतापरे ॥

व्यतिरेकान्वयो यस्य ज्ञायत्स्वप्नसुषुप्तिषु ।

मायामयेषु तद्ब्रह्मजीववृत्तिष्वपान्वयः ॥

“Écoute, ô Brâhmane (dit Sûta à Çâunaka), en y appliquant ton intelligence, la définition d'un Purâna, telle que l'ont donnée les Brahmarshis, d'accord avec les diverses écoles des Vêdas. La création de cet univers et la création distincte, l'existence, la conservation, les intervalles [de chaque Mann], la généalogie, l'histoire des familles postérieures, la destruction, la cause, la délivrance: voila ce que les savants reconnaissent pour un Purâna, ouvrage qui a dix caractères particuliers. D'autres, distinguant les Purânas en grands et en petits, disent qu'un [petit] Purâna a cinq caractères. On entend par *Sarga*, création, l'origine du principe dit de l'Intelligence, qui vient du mouvement des qualités qui appartiennent à la Nature, celle du principe de la Personnalité qui est triple et qui sort de l'Intelligence, celle des molécules subtiles, celle des sens et des éléments grossiers. On entend par *Visarga*, création distincte, l'association de tous ces principes fécondés par Purucha association qui leur rappelle leur ancienne activité; il en résulte tout ce qui se meut comme ce qui ne se meut pas, de même qu'un germe sort d'un autre germe. Par *Vritti*, existence, on entend que les êtres servent à l'existence les uns des autres, ceux qui ne se meuvent pas, à celle de ceux qui se meuvent; mais les moyens qu'a l'homme de soutenir son existence sont, par une suite de sa nature propre, volontaires ou nécessaires. La *Rakchâ* ou conservation de l'univers, c'est l'action d'Atchyuta (Vichnu) qui descend, à chaque Yuga, dans des formes d'animaux, d'hommes, de Richis, de Devas, pour anéantir les ennemis du triple Veda. Par *Manvantara*, intervalle de chaque Manu, on entend une époque où se trouvent les six espèces d'êtres suivantes: un Manu, des Devas, des fils de Manu, des chefs de Suras, des Richis, des incarnations partielles de Hari (Vichnu). Par *Vamsha*, généalogie, on entend la succession des rois, nés de Brahmâ, pendant les trois parties de la durée; et par *Vamshânutcharita*, histoire des familles postérieures, on entend la conduite de ceux qui ont perpétué les familles de ces rois. Les chantres inspirés nomment *Sakhsthâ*, destruction, la dissolution de cet univers qui est de quatre sortes, savoir; Nâimittika, Prâkritika, Nitya et Atyantika, et qui résulte de sa nature propre. Par *Hêtu*, cause de la création et des autres états de l'univers, on entend l'âme individualisée qui accomplit des actes sous l'influence de l'Avidyâ (l'Ignorance). Cette cause, quelques-uns l'appellent le principe [intelligent] qui s'endort [au temps de la destruction de l'univers

au sein de l'Être suprême]; d'autres, le principe [matériel] non développé. On entend par *Apâçraya*, délivrance, Brahma auquel il appartient d'être présent et absent tout à la fois, pendant que s'accomplissent les fonctions de la vie, de la veille, du sommeil et du sommeil profond, fonctions qui sont l'œuvre de *Mâyâ*."

This passage, and that from the *Brahmavaivarta-purāṇa*, before adverted to, are of interest, as evincing the comparatively recent date of these compositions; only five constitutive and characteristic topics of a Purana being recognized by so late writers as the commentators on the *Amara-kośa*. See Vol. I., Preface, p. VII., where the commentators on Amarasimha are inadvertently identified, in respect of their views touching the subject-matters of a Purana, with the vocabularist himself.

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## CHAPTER VII.

By what means men are exempted from the authority of Yama, as narrated, by Bhishma, to Nakula. Dialogue between Yama and one of his attendants. Worshippers of Vishnu not subject to Yama. How they are to be known.

MAITREYA.—You have, indeed, related to me, most excellent Brahman, all that I asked of you. But I am desirous to hear one thing which you have not touched on. This universe, composed of seven zones, with its seven subterrestrial regions, and seven spheres,—this whole egg of Brahmá,—is everywhere swarming with living creatures, large or small, with smaller and smallest, and larger and largest; so that there is not the eighth part of an inch in which they do not abound. Now, all these are captives in the chains of acts, and, at the end of their existence, become slaves to the power of Yama, by whom they are sentenced to painful punishments. Released from these inflictions, they are again born in the condition of gods, men, or the like; and, thus, living beings, as the Śástras apprise us, perpetually revolve. Now, the question I have to ask, and which you are so well able to answer, is, by what acts men may free themselves from subjection to Yama.

PARÁŚARA. — This question, excellent Muni, was once asked, by Nakula,<sup>1</sup> of his grandfather Bhíshma;

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<sup>1</sup> Nakula is one of the Páńdava princes, and, consequently, grand-nephew, not grandson, of Bhíshma: he is great grandson of Paráśara; and it is rather an anomaly for the latter to cite a conversation in which Nakula *formerly* bore a part.



and I will repeat to you the reply made by the latter.

Bhíshma said to the prince: "There formerly came, on a visit to me, a friend of mine, a Brahman, from the Kalinga country, who told me that he had once proposed this question to a holy Muni who retained the recollection of his former births, and by whom what was and what will be was accurately told. Being importuned by me, who placed implicit faith in his words, to repeat what that pious personage had imparted to him, he, at last, communicated it to me; and what he related I have never met with elsewhere.

"Having, then, on one occasion, put to him the same question which you have asked, the Kalinga Brahman recalled the story that had been told him by the Muni,—the great mystery that had been revealed to him by the pious sage who remembered his former existence,—a dialogue that occurred between Yama and one of his ministers.

"Yama, beholding one of his servants with his noose in his hand, whispered to him, and said: 'Keep clear of the worshippers of Madhusúdana. I am the lord of all men, the Vaishnavas excepted. I was appointed, by Brahma,\* who is revered by all the immortals, to restrain mankind, and regulate the consequences of good and evil in the universe. But he who obeys Hari, as his spiritual guide, is here independent of me; for Vishnu is of power to govern and control me. As gold is one sub-

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\* Dhátrí, in the Sanskrit.



stance, still, however diversified as bracelets, tiaras,\* or ear-rings, so Hari is one and the same, although modified in the forms of gods, animals, and man. As the drops of water, raised, by wind, from the earth, sink into the earth again, when the wind subsides, so the varieties of gods, men, and animals, which have been detached by the agitation† of the qualities, are reunited, when that disturbance ceases, with the eternal. He who, through holy knowledge, diligently adores the lotos-foot of that Hari, who is revered by the gods, is released from all the bonds of sin; and you must avoid him, as you would avoid fire fed with oil.'

"Having heard these injunctions of Yama, the messenger addressed the lord of righteousness, and said: 'Tell me, master, how am I to distinguish the worshipper of Hari, who is the protector of all beings?' Yama replied: 'You are to consider the worshipper of Vishnú him who never deviates from the duties prescribed to his caste; who looks with equal indifference upon friend or enemy; who takes nothing (that is not his own), nor injures any being. Know that person of unblemished mind to be a worshipper of Vishnú. Know him to be a devout worshipper of Hari, who has placed Janárdana in his pure mind, which has been freed from fascination, and whose soul is undefiled by the soil of the Kali age. Know that excellent man to be a worshipper of Vishnú, who, looking upon gold in secret, holds that which is another's wealth

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\* *Mukuta*.

† *Kalusha*, 'feculence'.



but as grass, and devotes all his thoughts to the lord. Pure is he as a mountain of clear crystal: for how can Vishnú abide in the hearts of men with malice, and envy, and other evil passions? The glowing heat of fire abides not in a cluster of the cooling rays of the moon. He who lives pure in thought, free from malice, contented, leading a holy life, feeling tenderness for all creatures, speaking wisely and kindly, humble and sincere, has Vasudeva ever present in his heart. As the young Śála-tree, by its beauty, declares the excellence of the juices which it has imbibed from the earth, so, when the eternal has taken up his abode in the bosom of any one, that man is lovely amidst the beings of this world. Depart, my servant, quickly from those men whose sins have been dispersed by moral and religious merit,<sup>1</sup> whose minds are daily dedicated to the imperceptible deity,\* and who are exempt from pride, uncharitableness, and

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<sup>1</sup> Or Yama and Niyama. The duties intended by these terms are variously enumerated. The commentator on the text specifies, under the first head, absence of violence or cruelty to other beings (Ahimsa), truth (Satya), honesty (Asteya), chastity (Brahmacharya), and disinterestedness, or non-acceptance of gifts (Aparigraha). Under Niyama are comprehended purity (Saucha), contentment (Santosha), devotion† (T'apas), study of the Vedas (Swádhyaya), and adoration of the supreme (Íswara-pranidhána).

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\* "Imperceptible deity" here renders *achyuta*, on which term see Vol. I., p. 15, note 3.

† Rather, 'mortification'.



malice. In the heart in which the divine Hari, who is without beginning or end, abides, armed with a sword, a shell, and a mace, sin cannot remain; for it cannot coexist with that which destroys it: as darkness cannot continue in the world, when the sun is shining. The eternal makes not his abode in the heart of that man who covets another's wealth, who injures living creatures, who speaks harshness and untruth, who is proud of his iniquity, and whose mind is evil. Janár-dana occupies not his thoughts who envies another's prosperity, who calumniates the virtuous, who never sacrifices, nor bestows gifts upon the pious, who is blinded by the property of darkness. That vile wretch is no worshipper of Vishnú, who, through avarice, is unkind to his nearest friends and relations, to his wife, children, parents, and dependants. The brute-like man whose thoughts are evil, who is addicted to unrighteous acts, who ever seeks the society of the wicked, and suffers no day to pass without the perpetration of crime, is no worshipper of Vásudeva. Do you proceed afar off from those in whose hearts Ananta is enshrined; from him whose sanctified understanding conceives the supreme male and ruler, Vásudeva, as one with his votary and with all this world. Avoid those holy persons who are constantly invoking the lotos-eyed Vásudeva, Vishnú, the supporter of the earth, the immortal wielder of the discus and the shell, the asylum of the world. Come not into the sight of him in whose heart the imperishable\* soul resides; for he is defended from my power by the

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\* *Ayaya*. See Vol. I., p. 17., note •.

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## CHAPTER VIII.

How Vishnú is to be worshipped, as related, by Aurva, to Sagara.

Duties of the four castes, severally and in common: also in time of distress.

**MAITREYA.**—Inform me, venerable teacher, how the supreme deity, the lord of the universe, Vishnu, is worshipped by those who are desirous of overcoming the world; and what advantages are reaped, by men assiduous in his adoration, from the propitiated Govinda.

**PARÁŚARA.**—The question you have asked was formerly put, by Sagara, to Aurva.<sup>1</sup> I will repeat to you his reply.

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<sup>1</sup> Sagara, as we shall see,\* was a king of the solar race. Aurva was a sage, the grandson of Bhṛigu.† When the sons

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\* Book IV., Chapter III.

† “In the *Mahābhārata*, *Ādi-parvan*, verse 2610, \* \* \* we have the parentage of Aurva thus specified: ‘Arushi, the daughter of Manu, was the wife of this sage [Chyavana, son of Bhrigu]: the illustrious Aurva was born of her, having separated his mother’s thigh.’ In the *Harivamśa*, verse 1456, he seems to be identified with Richika, father of Jamadagni; Richika being *Aurva*, or the son of Ūrva,” &c. *Original Sanskrit Texts*, Part I., pp. 172, 173.

Subjoined are the originals of the passages here referred to:

आरुषी तु मनोः कन्या तस्य पत्नी मनीषिणः ।

और्वस्तस्यां समभवदूर्ध्वं भित्त्वा महायशाः ॥

*Mahābhārata.*

और्वस्त्वैवमृषीकस्य सत्यवत्यां महायशाः ।

अमदमिस्तपोवीर्याज्जज्ञे ब्रह्मविदां वरः ॥

*Harivamśa.*

The name of the father of Jamadagni should, then, be read Ūrva,—not Kuru, nor Ūru, nor Kuśa, as at p. 16, note †, &c., *supra*.



Sagara, having bowed down before Aurva, the

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of king Kṛitavīrya persecuted and slew the children of Bhṛigu, to recover the wealth which their father had lavished upon them, they destroyed even the children in the womb. One of the women of the race of Bhṛigu, in order to preserve her embryo, secreted it in her thigh (Uru), whence the child, on his birth, was named Aurva. From his wrath proceeded a flame, that threatened to destroy the world; but, at the persuasion of his ancestors, he cast it into the ocean, where it abode, with the face of a horse. Aurva was, afterwards, religious preceptor to Sagara, and bestowed upon him the Ágneyastra,\* or fiery weapon, with

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\* The Translator—in Professor Johnson's *Selections from the Mahābhārata*, pp. 1, 2,—thus annotates on *śl.* 5107 of the *Ādi-parvan*: "Ágneyāstra, 'the weapon of fire',—a kind of fire-arms. Fiery arms or rockets were, possibly, employed by the Hindus in remote antiquity, as well as in recent times; whence came the notion of certain mysterious weapons framed of the elements, and to be wielded only by deities and demigods. These make a great figure in the battle-scones of the Mahābhārata and Rāmāyana, and, to readers who are not Hindus, spoil descriptions which would, else, be not without spirit. For a further account of these weapons, see Translation of the *Uttara Rāma Charitra*."

The further account here spoken of is found in Professor Wilson's *Specimens of the Hindu Theatre*, Vol. I., p. 297, second edition. "These weapons are of a very unintelligible character. Some of them are, occasionally, wielded as missiles; but, in general, they appear to be mystical powers exercised by the individual,—such as those of paralysing an enemy, or locking his senses fast in sleep, or bringing down storm and rain and fire from heaven. In the usual strain of the Hindu mythology, they are supposed to assume celestial shapes, endowed with human faculties, and, in this capacity, are alluded to in the text. The list of them, one hundred, is given in the first book of the *Rāmāyana*; and there, also, they are described as embodied, and address Rāma, saying: 'Command us, O Rāghava, of mighty arm. Here we are, O chief of men: command us. What shall we do for thee?' The son of Rāghu replied: 'Depart, all of you, and, in time of necessity, when called to mind, render me assistance. They then circumambulated Rāma, and, having said so be it, received permission to depart, and went whence they came.' The Rāmāyana calls them, also, the sons of Kṛishāśwa, and the



descendant of Bhṛīgu, asked him what were the best

which he conquered the tribes of barbarians who had in-

sons of Jayá and Vijayá, the daughters of Prajápati. (*Rāmāyaṇa*, Book I., Sections 20, 26, and 42.)"

For the armiform progeny of Kṛiśáśwa, see the present work, Vol. II., p. 29, text and note 2.

Mention is made of a similar mysterious weapon, in the *Bhágavata-purāṇa*, I., VII., 18—32. The text and Burnouf's translation here follow:

तमापतन्तं स विशोक्य दूरा-  
 त्कुमारहोद्विप्रमना रथेन ।  
 पराद्रवत्प्राणपरीप्सुर्व्यां  
 यावन्नमं दद्रुभयाद्यथार्कः ॥  
 यदाशरणमात्मानमैषत आन्तवाचिनम् ।  
 अस्त्रं ब्रह्मशिरो मेन आत्मचायं द्विजात्मजः ॥  
 अथोपसृष्ट सखितं संदधे तत्समाहितः ।  
 अवागमपि संहारं प्राणकृच्छ्र उपस्थिते ॥  
 ततः प्रादुष्कृतं तेजः प्रचण्डं सर्वतोदिशम् ।  
 प्राणपदमभिप्रेक्ष्य विष्णुं विष्णुर्वाच ह ॥  
 छण्य छण्य महाबाहो भक्तानामभयंकर ।  
 त्वमेको दह्यमानानामपवर्गोऽसि संसृतेः ॥  
 त्वमाद्यः पुण्यः साक्षादीश्वरः प्रकृतेः परः ।  
 मायां व्युदस्य चिच्छक्त्या कैवल्ये स्थित आत्मनि ॥  
 स एव जीवलोकस्य मायामोहितचेतसः ।  
 विधत्से स्वेन वीर्येण श्रेयो धर्मादिसचयम् ॥  
 तथायं चावतारस्ते भुवो भारविहीर्षया ।  
 स्वानां चानन्यभावाणामनुध्यानाय चासकृत् ॥  
 किमिदं स्विक्तुतो वेति देवदेव न वेदयहम् ।  
 सर्वतोमुखमायाति तेजः परमदारुणम् ॥

श्रीभगवानुवाच ।

वेत्येदं द्रोणपुत्रस्य ब्राह्ममस्त्रं प्रदर्शितम् ।  
 निवासो वेद संसारं प्राणवाध उपस्थिते ॥  
 न ह्यस्त्रान्यतमं किञ्चिदस्त्रं प्रत्यवकर्षणम् ।  
 जह्यस्त्रतेज उन्नद्धमस्त्रघ्नोऽस्त्रस्त्रतेजसा ॥

सूत उवाच ।

श्रुत्वा भगवता प्रोक्तं फाल्गुनः परवीरहा ।  
 स्पृहापस्तं परिक्रम्य ब्राह्मं ब्राह्मण्य संदधे ॥

means of pleasing Vishnú, and what would be the

vaded his patrimonial possessions. Mahábhárata, Ádi Par-

संहत्वान्योन्यमुभयोस्तेजसी शरसंवृते ।  
 चावृत्त रोदसी खं च ववृधातेऽर्कवह्निवत् ॥  
 दृष्ट्वास्त्रतेजसु तयोस्त्रीक्षोकान्प्रदहन्महत् ।  
 दह्यमानाः प्रजाः सर्वाः सांवर्तकममंसत ॥  
 प्रजोपप्लवमानस्य लोकव्यतिकरं च तम् ।  
 मतं च वासुदेवस्य संजहारार्जुनो हयम् ॥

“Mais l'assassin des enfants de Drâupadî, qui avait mis pied à terre, troublé à la vue d'Ardjuna qui accourait de loin sur son char, s'enfuit pour sauver sa vie, de toute la rapidité de sa course, comme le soleil reculant de crainte devant Rudra (Çiva).

“Voyant que ses chevaux fatigués le laissaient sans ressource, le fils du Brâhmane songea, pour sauver sa vie, au javelot nommé Brahmaçiras (Tete de Brahma).

“Alors, dirigeant sa pensée sur cet objet, et s'étant plongé dans l'eau, il lança le javelot, quoiqu'il ignorât le moyen de le retenir, s'il venait à mettre en danger les êtres vivants.

“Il en sortit un feu indomptable qui enveloppait tout le ciel; alors prevoyant le danger qui menaçait les créatures, Ardjuna dit à Vichnu:

“Krichna! Krichna au bras puissant! toi qui donnes la sécurité à ceux qui te sont dévoués! tu es le seul qui puisses delivrer du monde les créatures qui y sont consumées.

“Oui, tu es le Seigneur supreme, Purucha, ce premier etre, supérieur à la Nature, qui se dégageant de Mâyâ par l'énergie de sa pensée, subsiste absolu en lui-même.

“C'est toi-meme qui, par ta puissance, établis sous la forme de la loi et des autres avantages ce qui donne le salut au monde des créatures, dont l'intelligence est troublée par Mayâ.

“De meme, cette incarnation [sous laquelle tu te manifestes à mes yeux], tu l'as revetue pour te charger du fardeau de la terre, et pour offrir un perpétuel sujet de meditations à ceux qui te connaissent et dont la pensée n'a pas d'autre objet que toi.

“Dieu des Devas! j'ignore quelle est cette merveille et quelle en est la cause; de tous côtés s'avance a ma rencontre un feu dont l'ardeur est intolérable.

“Bhagavat dit: Tu le connais; c'est le javelot de Brahmâ que le fils de Drona veut t'opposer; mais lui-meme ignore le moyen de le retenir, au moment ou il va detruire les etres.

“Certes, aucun autre javelot quel qu'il soit n'est capable de le domp-



consequence of obtaining his favour. Aurva replied: "He who pleases Vishŭ obtains all terrestrial enjoyments; heaven, and a place in heaven; and what is best of all, final liberation:\* whatever he wishes, and to whatever extent, whether much or little, he receives it, when Achyuta is content with him. In what manner his favour is to be secured, that, also, I will, O king, impart to you, agreeably to your desire. The supreme Vishŭ is propitiated by a man who observes

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van,† Dāna Dharma Parvan; Hari Vamśa.‡

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ter; mais puisque tu en connais le secret, anéantis, avec un feu semblable, le feu de ce javelot déchainé.

"Sŭta dit:

"À ces mots, Phālguna (Ardjuna), redoutable aux guerriers ennemis, portant de l'eau à ses lèvres et tournant autour de Kṛichŭa, opposa le javelot de Brahmā au javelot de Brahmā.

"Les feux de ces deux javelots, avec les flèches dont ils étaient entourés, s'étant confondus l'un dans l'autre, comme le soleil et le feu [au temps de la destruction des mondes], augmentèrent de violence, enveloppant la terre, le ciel et l'atmosphère.

"En voyant l'immense éclat de ces javelots des deux guerriers, qui portaient l'incendie dans les trois mondes, toutes les créatures, consumées par le feu, crurent que le jour de l'embrasement de l'univers était arrivé.

"Ardjuna remarquant la détresse des créatures, le danger des trois mondes et l'intention du fils de Vasudēva, retint les deux javelots."

In stanzas 10—16 of the chapter following that just quoted from, the *brahmaśiras* is again introduced, with other fire-tipped darts.

It has been thought worth while to give the preceding passage at length, since it shows, quite as clearly as any other that I have met with, the sort of fiery weapon known to the Hindus of old times.

An interesting and learned disquisition on ancient and oriental fire-arms will be found in Sir Henry M. Elliot's *Bibliographical Index to the Historians of Muhammedan India*, Vol. I., Note H,—pp. 340-375.

\* This expression here translates *nirvāṇa*.

† In *sl.* 6340, the *brahmastra* is named.

‡ The *brahmaśiras* is spoken of in *sl.* 1344.



the institutions of caste, order, and purificatory practices: no other path is the way to please him. He who offers sacrifices sacrifices to him; he who murmurs prayer prays to him; he who injures living creatures injures him: for Hari is all beings. Janárdana, therefore, is propitiated by him who is attentive to established observances, and follows the duties prescribed for his caste. The Brahman, the Kshattriya, the Vaisya, and the Śúdra, who attends to the rules enjoined his caste,\* best worships Vishnu. Kesava is most pleased with him who does good to others; who never utters abuse, calumny, or untruth;† who never covets another's wife or another's wealth, and who bears ill-will towards none; who neither beats nor slays any animate or inanimate thing; who is ever diligent in the service of the gods, of the Brahmans, and of his spiritual preceptor; who is always desirous of the welfare of all creatures, of his children, and of his own soul; in whose pure heart no pleasure is derived from the imperfections of love and hatred. The man, O monarch, who conforms to the duties enjoined, by scriptural authority, for every caste and condition of life is he who best worships Vishnu: there is no other mode."

Aurva having thus spoken, Sagara said to him: "Tell me, then, venerable Brahman, what are the duties of caste and condition:<sup>1</sup> I am desirous of know-

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<sup>1</sup> Most of the Purāṇas—especially the Kúrma, Padma, Vámana, Agni, and Garudá,—contain chapters, or sections, more or

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\* *Dharma*, in the original.

† परापवादपेशुन्यमनृतं च न भाषते ।

अन्योद्वेगकरं चापि तोष्यते तेन केशवः ॥



ing them." To which Aurva answered and said: "Attentively listen to the duties which I shall describe, as those, severally, of the Brahman, the Kshattriya, the Vaisya,\* and the Súdra. The Brahman should make gifts, should worship the gods with sacrifices, should be assiduous in studying the Vedas, should perform ablutions and libations with water, and should preserve the sacred flame. For the sake of subsistence, he may offer sacrifices on behalf of others, and may instruct them in the Sástras; and he may accept presents, of a liberal description, in a becoming manner (or, from respectable persons, and at an appropriate season). He must ever seek to promote the good of others, and do evil unto none; for the best riches of a Brahman are universal benevolence. He should look upon the jewels of another person as if they were pebbles, and should, at proper periods, procreate offspring by his wife. These are the duties of a Brahman.

"The man of the warrior-tribe should cheerfully

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less in detail, upon the moral and ceremonial duties of the Hindus; and a considerable portion of the Mahábhárata, especially in the Moksha Dharma Parvan, is devoted to the same subject. No other Pauránik work, however, contains a series of chapters exactly analogous to those which follow, and which contain a compendious and systematic description of the Ácháras, or personal and social obligations of the Hindus. The tenour of the whole is conformable to the Institutes of Manu; and many passages are the same.

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\* The Sanskrit has the shorter form, Viś.

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“Besides these, their respective obligations, there are duties equally incumbent upon all the four castes \* These are: the acquisition of property, for the support of their families; cohabitation with their wives, for the sake of progeny; tenderness towards all creatures, patience, humility, truth, purity, contentment, decency of deco-

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Mantras, or prayers, that accompany them: and it might be a question how far he might be present; for he ought not even to hear such prayers repeated. The performance of funeral rites involves some personal share; and the Śúdra must present the cakes: but it must be done without Mantras; as the Mitákshará:† ‘This rite (the presentation of cakes) must be performed by the Śúdras, without formulæ, on the twelfth day:’ शुद्धाणामप्येतत्कर्तव्यममन्त्रकं द्वादशे हि । The Váyu Purana directs the performance of the five great sacrifices by Sudras, only omitting the Mantras:

शुद्धेषापि प्रकर्तव्याः पक्षिते मन्त्रवर्जिताः ।

It may be suspected, that the Purāñas relaxed, in some degree, from the original rigour; for it may be inferred, that the great ceremonies were altogether withheld from Śúdras in the time of Manu, who declares, that none have any right or part (Adhikara) in his code, except those who perform rites with Mantras,—or the three regenerate castes (II., 16‡),—and denounces, as heinous sins, teaching the Vedas to Śúdras, performing sacrifices for them, or

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\* आश्रमाणां च सर्वेषामेते सामान्यसंख्यः ।

This comes, in the original, immediately after the stanza quoted in note \*, p. 90.

† On the *Yājñavalkya-smṛiti*, I., 255.

‡ निषेकादिभ्रमशान्तो मन्त्रैर्यस्योदितो विधिः ।

तस्य शास्त्रेऽधिकारोऽस्मिञ्ज्ञेयो नाम्नस्तु कश्चित् ॥

“For him whose rites, from fecundation to the cemetery, are enjoined to be performed with mantras, a title to read this śāstra is to be recognized,—not for any one besides.”

ration, gentleness of speech, friendliness; and freedom from envy and repining, from avarice, and from de-

taking gifts from them: X., 109, 110, 111.\* Yājñavalkya,† however, allows them to perform five great rites with the Namas-kara, or the simple salutation:

नमस्कारेण मन्त्रेण पञ्च यच्चान्न हापयेत् ।

which Gotama confirms.‡ Some restrict the sense of Mantra, also, to the prayers of the Vedas, and allow the Sudras to use those of the Purañas; as Śūlapāni: न वेदेष्वधिकारो शूद्रस्य विद्यते पुराणेष्वधिकारः । And the Tithi Tattwa is cited, in the Sndra Kamalakara,§ as allowing them any Mantras except those of the Vedas: वैदिकेतरमन्त्रपाठे शूद्रस्याधिकारः ।

\* प्रतियहायाजनादा तथैवाध्यापनादपि ।  
प्रतियहः प्रत्यवरः प्रेत्य विप्रस्य गर्हितः ॥  
याजनाध्यापने नित्यं क्रियते संस्कृतात्मनाम् ।  
प्रतियहसु क्रियते शूद्रस्याप्यन्यजात्मनः ॥  
अपहोमीरपेत्येनो याजनाध्यापनैः कृतम् ।  
प्रतियहनिमित्तं तु त्यागेन तपसैव च ॥

“Among *these three acts, done against rule, namely, accepting gifts, assisting to sacrifice, and teaching the Veda, the accepting of gifts is especially base in this world, and, in the world to come, is, to a Brahman, matter of condemnation:*

“*For that the acts of assisting to sacrifice and teaching the Veda always have reference to the initiated; whereas the act of accepting gifts has reference even to the Sudra, most low of birth.*

“The sin committed in *wrongfully* assisting to sacrifice or in *wrongfully* teaching the Veda is expiated by oblations in the form of silent prayer; but *that* consequent on *illegally* accepting gifts, by relinquishment of *what is given* and by mortification.”

Medhātithi, at variance with Kullūka, but more concinnously, reads the second stanza as above. On the beginning of the third he says: अपेन होमेन च पापमपेति विनश्यति । In this interpretation of *japa-homa* I have not followed him.

† I., 121.

‡ अनुमतोऽस्य नमस्कारो मन्त्रः । Gotama is thus cited by Śūlapāni.

§ This is the popular title of the *Śūdra-dharma-tattwa*, by Kama-



traction. These, also, are the duties of every condition of life. \*

“In times of distress, the peculiar functions of the castes may be modified, as you shall hear.† A Brahman may follow the occupations of a Kshattriya, or a Vaiśya; the Kshattriya\* may adopt those of the Vaisya; and the Vaisya, those of the Kshattriya.§ But these two last should never descend to the functions of the Śūdra, if it be possible to avoid them<sup>1</sup>; and, if

<sup>1</sup> This last clause reconciles what would, else, appear to be an incompatibility with Manu, who permits the Vaiśya, in time

lākara Bhaṭṭa. The passages which the Translator refers to Śūlapāṇi and to the *Tithi-tattva* occur there in these words, according to two manuscripts, with which agrees the Bombay edition of *Śaka* 1783, *fol.* 7 b: अथ केचिद्विप्रो मन्त्रेण गृह्यते इत्यथ वैदिको मन्त्रो विप्रस्य । पौरा-  
णसु शूद्रैः पठनीयः ।

न वेदेष्वधिकारो हि कश्चिच्छूद्रस्य विद्यते ।

पुराणेष्वधिकारो मे दर्शितो ब्राह्मणैरिह ॥

इति शूद्रपात्री पाद्मोक्तेः । श्रीदत्तोऽप्येवम् । तिथितत्त्वे स्मार्तसु वैदि-  
केतरमन्त्रपाठे शूद्रस्याप्यधिकारः ।

Śūlapāṇi's own words, in his *Dīpakalikā*, a commentary on the *Yā-jñavalkya-smṛiti*, are: नमस्कारेण मन्त्रेण न वैदिकेन पौराणिकेन । Kamalākara considers them as based on the enunciation of the *Padma-purāṇa* which he adduces. It is a broken fragment of the Paurāṇik stanza which the Translator gives as the words of Śūlapāṇi.

\* मैत्र्यसृष्टा तथा तद्दकार्षणं नरेश्वर ।

अनसूया च सामान्या वर्णानां कथिता गुणाः ॥

† गुणास्तथापद्धर्माश्च विप्रादीनामिमाञ्छुः ।

‡ *Rājanya*, in the original.

§ My MSS. contain nothing corresponding to the words “and the Vaiśya, those of the Kshattriya.” Witness the original:

आयं कर्म द्विविधं वैश्वकर्म तथापि ।

राजन्वस्य च वैश्वोक्तं शूद्रकर्म न चैतयोः ॥

that be not possible, they must, at least, shun the functions of the mixed castes. I will now, Raja, relate to you the duties of the several Asramas, or conditions of life."

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of distress, to descend to the servile acts of a Śúdra. X., 98.\*

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\* वैश्योऽजीवन्स्वधर्मेण शुद्रवृत्त्यापि वर्तयेत् ।

अनाधरन्नकार्याणि निवर्तेत च शक्तिमान् ॥

"A Vaisya who does not derive subsistence from his proper duties may occupy himself with the functions even of a Śúdra; he not engaging in what ought not to be done: and, *when* possessed of a competency, let him desist."

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## CHAPTER IX.

Duties of the religious student, householder, hermit, and mendicant.

AURVA continued.—“When the youth has been invested with the thread (of his caste), let him diligently prosecute the study of the Vedas, in the house of his preceptor, with an attentive spirit, and leading a life of continence. He is to wait upon his Guru, assiduously observant of purificatory practices; and the Veda is to be acquired by him, whilst he is regular in the performance of religious rites. In the morning Sandhyá, he is first to salute the sun; in the evening, fire;\* and, then, to address his preceptor with respect. He must stand, when his master is standing; move, when he is walking; and sit beneath him, when he is seated: he must never sit, nor walk, nor stand, when his teacher does the reverse. When desired by him, let him read the Veda attentively, placed before his preceptor; and let him eat the food he has collected as alms, when permitted by his teacher.<sup>1</sup> Let him bathe in water which has first been used for his preceptor's ablutions; and, every morning, bring fuel, and water, and whatsoever else may be required.

“When the scriptural studies appropriate to the

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<sup>1</sup> These directions are the same as those prescribed by Manu, though not precisely in the same words: II., 175, et seq.

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\* उभे संध्ये रविं भूप तद्विवापिं समाहितः ।

This seems to imply, that, alike morning and evening, he is to address the sun and fire. The commentary is here silent.

student have been completed, and he has received dismissal from his Guru, let the regenerate man enter into the order of the householder, and, taking unto himself, with lawful ceremonies, house, wife, and wealth, discharge, to the best of his ability, the duties of his station;<sup>1</sup> satisfying the manes with funeral cakes;\* the gods, with oblations; guests, with hospitality; the sages, with holy study; the progenitors of mankind,† with progeny; the spirits, with the residue of oblations;‡ and all the world, with words of truth.<sup>2</sup> A householder secures heaven by the faithful discharge of these obligations. § There are those who subsist upon alms, and lead an erratic life of self-denial, at the end of the term during which they have kept house. They wander over the world, to see the earth,

<sup>1</sup> So Manu, III., 4, &c.

<sup>2</sup> The great obligations, or, as Sir William Jones terms them, sacraments,—the Maháyajnas, or great sacrifices,—are, according to Manu, but five: Brahmayajna, sacred study; Pitriyajna, libations to the manes; Devayajna, burnt-offerings to the gods; Baliyajna, offerings to all creatures; and Nriyajna, hospitality: III., 70, 71. || The Prajápatiyajna, or propagation of offspring, and Satyayajna, observance of truth, are, apparently, later additions.

\* *Nivāpa*.

† My MSS. have Prajapati, namely, Brahma.

‡ *Bali-karman*, 'an offering of food'.

§ प्राप्नोति लोकान्पुत्रो निजकर्मसमर्थितान् ।

॥ अध्यापनं ब्रह्मयज्ञः पितृयज्ञसु तर्पणम् ।

होमो देवो बलिर्भूतो नृयज्ञोऽतिथिपूजनम् ॥

पश्चितान्यो महायज्ञात् हापयति शक्तितः ।

स गृहेऽपि वसन्नित्यं सूनादोषेर्न सिध्यते ॥

See p. 40, note §, *supra*; and p. 112, note §, *infra*.



and perform their ablutions, with rites enjoined by the Vedas, at sacred shrines,—houseless, and without food, and resting, for the night, at the dwelling at which they arrive in the evening. The householder is, to them, a constant refuge and parent:\* it is his duty to give them a welcome, and to address them with kindness, and to provide them, whenever they come to his house, with a bed, a seat, and food. A guest disappointed by a householder, who turns away from his door, transfers to the latter all his own misdeeds, and bears away his religious merit.<sup>1</sup>† In the house of a good man, contumely, arrogance, hypocrisy, repining,‡ contradiction,§ and violence are annihilated: and the householder who fully performs this, his chief duty of hospitality, is released from every kind of bondage, and obtains the highest of stations, (after death).

“When the householder, after performing the acts incumbent on his condition, arrives at the decline of life, let him consign his wife to the care of his sons, and go, himself, to the forests.<sup>2</sup> Let him there subsist

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<sup>1</sup> This is, also, the doctrine of Manu: III., 100. ||

<sup>2</sup> Manu, VI., 3, &c.

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\* To translate *yoni*.

† अतिथिर्यस्य भगवाणो बृहात्प्रतिनिवर्तते ।

स तस्मै दुष्कृतं दत्त्वा पुण्यमादाय नच्छति ॥

This stanza is quoted in the *Hitopadeta*: Book I., *śl.* 64. See Professor Johnson's second edition (1864), pp. 12, 13.

‡ *Paritāpa*.

§ *Upaghāta*.

॥ शिष्यान्पुञ्जतो नित्यं पद्मासीनपि बुद्धतः ।

सर्वं सुकृतमादत्ते ब्राह्मणोऽनर्चितो वसन् ॥

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to any. Let him reside but for one night in a village, and not more than five nights, at a time, in a city; and let him so abide, that good-will, and not animosity, may be engendered.\* Let him, for the support of existence, apply, for alms, at the houses of the three first† castes, at the time when the fires have been extinguished, and people have eaten. Let the wandering mendicant‡ call nothing his own, and suppress desire, anger, covetousness, pride, and folly. The sage who gives no cause for alarm to living beings need never apprehend any danger from them. Having deposited the sacrificial fire in his own person, the Brahman feeds the vital flame, with the butter that is collected as alms, through the altar of his mouth; and, by means of his spiritual fire, he proceeds to his own proper abode. But the twice-born man¹ who seeks

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¹ The text uses the term Dwijāti, which designates a man of the three first castes. The commentator cites various authorities, to prove that its sense should be Brahman only, who, alone, is permitted to enter the fourth order.—

गतिस्तुर्याश्रमे नास्ति बाहुजोद्वयोः क्वचित् ।

तुर्याश्रमे गतिः प्रोक्ता मुखवानां स्वयंभुवः ॥

इति दत्तात्रेयोक्तेः । ब्राह्मणः प्रव्रजेद्ब्रूहादिति यमसंवर्तबीधायनवच-  
नाच्च । “‘Entrance into the fourth order is never for the Kshattriya and Vaiśya. Entrance into the fourth order is for Brahmans, according to Swayambhu:’ so says Dattatreya. ‘Let the Brahman proceed from his dwelling’ is, also, the expression of Yama, Saṁvarta, and Baudháyana.’” But this is not the general understand-

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\* तथा तिष्ठेद्यथा प्रीतिर्द्वयो वास्त्र न जायते ।

† Explanatory of the original, *prasaṣta*.

‡ *Parivrāj*.

for liberation, and is pure of heart, and whose mind is perfected by self-investigation, secures the sphere of Brahmá, which is tranquil, and is as a bright flame that emits not smoke." \*

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ing of the law; nor was it, originally, so restricted, apparently. Manu does not so limit it.

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\* मोक्षार्थं यत्सरते यथोक्तं  
शुचिः स्वसंकल्पितबुद्धियुक्तः ।  
अनिन्द्यं ज्योतिरिव प्रज्ञानं  
स ब्रह्मलोकं जयति दिवातिः ॥

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## CHAPTER X.

Ceremonies to be observed at the birth and naming of a child.  
Of marrying, or leading a religious life. Choice of a wife.  
Different modes of marrying.

SAGARA then (addressed Aurva, and) said: “You have described to me, venerable Brahman, the duties of the four orders and of the four castes. I am now desirous to hear from you the religious institutes which men should individually observe, whether they be invariable, occasional, or voluntary. Describe these to me; for all things are known, chief of Bhṛigu’s race, unto you.” To this Aurva replied: “I will communicate to you, O king, that which you have asked,—the invariable and occasional rites which men should perform. Do you attend.”

“When a son is born, let his father perform, for him, the ceremonies proper on the birth of a child, and all other initiatory rites, as well as a Sráddha, which is a source of prosperity.\* Let him feed a couple of Brahmans, seated with their faces to the east; and, according to his means, offer sacrifices to the gods and progenitors. Let him present to the manes<sup>1</sup> balls

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<sup>1</sup> To the Nándimukhas. The Pitris, or progenitors,† are so termed, here, from words occurring in the prayer used on the occasion of a festive Sráddha. Asiatic Researches, Vol. VII., p. 270.‡

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\* *Abhyudayatmaka*.

† The *Nándimukhas* are a special class of manes.

‡ Or Colebrooke’s *Miscellaneous Essays*, Vol. I., p. 187.

of meat mixed with curds, barley, and jujubes, with the part of his hand sacred to the gods, or with that sacred to Prajápati.<sup>1</sup> Let a Brahman perform such a Śráddha, with all its offerings and circumambulations, on every occasion of good fortune.<sup>2</sup>

“Next, upon the tenth day (after birth), let the father give a name to his child,—the first term of which shall be the appellation of a god; the second, of a man; as Śarman or Varman: the former being the appropriate designation of a Brahman; the latter, of a warrior; whilst Gupta and Dasa are best fitted for the

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<sup>1</sup> With the Daiva tirtha, the tips of the fingers; or with the Prajapatya tirtha, the part of the hand at the root of the little finger. Manu, II., 58, 59.\* The second is called, by Manu, the Káya tirtha, from Ka, a synonym of Prajapati.

<sup>2</sup> The Śráddha is, commonly, an obsequial or funeral sacrifice; but it implies offerings to the progenitors of an individual and of mankind, and always forms part of a religious ceremony, on an occasion of rejoicing, or an accession of prosperity; this being termed the Abhyudaya or Vriddhi Sraddha. Asiatic Researches, Vol. VII., p. 270.†

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\* ब्राह्मेण विप्रस्तीर्थेन नित्यकालमुपसृशेत् ।  
कायचैदशिकाभ्यां वा न पित्र्येण कदाचन ॥  
अङ्गुष्ठमूलस्य तले ब्राह्मं तीर्थं प्रचक्षते ।  
कायमङ्गुलिमूलेऽथैवैवंपित्र्यं तयोरधः ॥

And we read, in the *Yājñavalkya-smṛiti*, I., 18, 19:

अमर्त्यानुः शुची देश उपविष्ट उदङ्मुखः ।  
प्राग्वा ब्राह्मेण तीर्थेन द्विषो नित्यमुपसृशेत् ॥  
कनिष्ठादेशिन्यङ्गुष्ठमूलान्यथं करस्य च ।  
प्रजापतिपितृब्रह्मदेवतीर्थान्वनुक्रमात् ॥

† Or Colebrooke's *Miscellaneous Essays*, Vol. I., p. 187.



names of Vaiśyas and Śúdras.<sup>1</sup> A name should not be void of meaning; it should not be indecent, nor absurd, nor ill-omened, nor fearful; it should consist of an even number of syllables; it should not be too long, nor too short, nor too full of long vowels, but contain a due proportion of short vowels, and be easily articulated.\* After this and the succeeding initiatory rites,<sup>2</sup> the purified youth is to acquire religious knowledge, in the mode that has been described, in the dwelling of his spiritual guide.

<sup>1</sup> So Manu, II., 30, 31, 32. † The examples given, in the comment, are Somaśarman, Indravarman, Chandragupta, and Śivadása,—respectively, appropriate appellations of men of the four castes.

<sup>2</sup> Or Saṁskáras; initiatory ceremonies, purificatory of the individual at various stages.

\* नार्थहीनं न चाशस्तं नापशब्दयुतं तथा ।  
नामकृष्णं सुगुप्तं वा नाम कुर्यात्समाचरम् ॥  
नातिदीर्घं न द्रुक्त्वं वा नातिगुर्वचरान्वितम् ।  
सुखोच्चार्यं तु तन्नाम कुर्याद्यत्प्रवक्ष्याचरम् ॥

† नामधेयं दशम्यां तु द्वादश्यां वास्य कारयेत् ।  
पुंस्त्रे तिथौ मुहूर्ते वा नचचे वा गुणान्विते ॥  
मङ्गल्यं ब्राह्मणस्य स्वात्स्न्यत्रियस्य वसान्वितम् ।  
वैश्वस्य धनसंयुक्तं शूद्रस्य तु सुगुप्सितम् ॥  
शर्मवद्ब्राह्मणस्य स्वाद्राष्ट्रो रचासमन्वितम् ।  
वैश्वस्य पुष्टिसंयुक्तं शूद्रस्य प्रैष्यसंयुतम् ॥

Kullúka gives, as typical designations of persons of the four castes, Subhaśarman, Balavarman, Vasubhúti, and Dinadasa. The endings *śarman* and *deva* for names of Bráhmans, *varman* and *trátri* for those of Kshattriyas, *bhúti* and *datta* for those of Vaiśyas, and *dása* for those of Śúdras, are expressly sanctioned by the stanza which he cites from the lawgiver Yama:

शर्मा देवस्य विप्रस्य वर्मा चाता च भूभुजः ।  
भूतिर्दत्तस्य वैश्वस्य दासः शूद्रस्य कारयेत् ॥

“When he has finished his studies, and given the parting donation to his preceptor, the man who wishes to lead the life of a householder must take a wife. If he does not propose to enter into the married state, he may remain, as a student, with his teacher,—first making a vow to that effect,—and employ himself in the service of his preceptor and of that preceptor’s descendants; or he may, at once, become a hermit,\* or adopt the order of the religious mendicant, according to his original determination.<sup>1</sup>

“If he marry, he must select a maiden who is of a third of his age;<sup>2</sup> one who has not too much hair, but

<sup>1</sup> Or the vow or pledge he has taken, that he will follow, for life, the observances of the student, or ascetic; both of which are enumerated, in the *Nirñaya Sindhu*, as acts prohibited in the Kali age. A man is not to continue a student or Brahmacharin, i. e., a cœnobite, for life; nor is he to become a mendicant, without previously passing through the order of householder. In practice, however, the prohibition is, not unfrequently, disregarded.

<sup>2</sup> By this is to be understood, according to the commentator, merely a young girl, but, at the same time, one not immature; for, otherwise, he observes, a man of thirty—by which age he completes his sacred studies,—would espouse a girl of but ten years of age.† According to *Manu*,‡ however, the period of religious study does not terminate until thirty-six; and, in the East, a girl of twelve would be marriageable. The text of *Yajnaval-*

\* *Vaikhānasa*. This term is synonymous with *vānaprastha*. Vide p. 95, *supra*.

† On the contrary, the commentator disallows, absolutely, even where the bridegroom is eight and forty, the marriage of a girl above ten years of age; on the ground that, after that period, she has her catamenia, &c. &c.

‡ III., 1.



is not without any; one who is not very black, or

kya\* has merely the word Yavīyasī, 'a very young woman.' It

\* I., 52:

अविश्रुतब्रह्मचर्यो वचसां स्त्रियमुदहेत् ।  
अग्न्यपूर्विकां कान्तामसपिण्डां यवीयसीम् ॥

Vijnāneśwara, Aparāditya, and Śūlapāṇi, commentators on Yājñavalkya, leave his term *yavīyasī* unexplained.

The following dicta on the time when a female should marry are cited, by Jīmūtavāhana, in the *Dāyabhāga*; pp. 272, 273, Calcutta edition of 1829. The first extract is from the *Vasishṭha-smṛiti*, Chapter XVII.:

यावत्तु कन्यामृतवः स्युश्नन्ति  
तुल्यैः सकामामपि याच्यमाणाम् ।  
तावन्ति भूतानि हतानि ताभ्यां  
मातापितृभ्यामिति धर्मवादः ॥

"So many seasons of menstruation as overtake a maiden feeling the passion of love and sought in marriage by persons of suitable rank, even so many are the beings destroyed by both her father and her mother: this is a maxim of the law."

Paithinasi is alleged as declaring: यावन्नोस्त्रियेते स्त्री तावदेव देया । अथ चतुमती भवति तदा दाता प्रतियहीता च नरकमाप्नोति पितृपितामहप्रपितामहाश्च विष्टायां जायन्ते । तस्मात्तस्मिन्ना दातव्या ।

"A damsel should be given in marriage, before her breasts swell. But, if she have menstruated [before marriage], both the giver and the taker fall to the abyss of hell; and her father, grandfather, and great-grandfather are born [insects] in ordure. Therefore she should be given in marriage while she is yet a girl."

The preceding translations are taken from the *Two Treatises on the Hindu Law of Inheritance*, by Colebrooke, p. 186. His earlier renderings of the passages will be found in his *Digest of Hindu Law, &c.*, London edition, Vol. II., p. 387.

In the *Panchatantra*,—III., *śl.* 213; p. 189, ed. Kosegarten,—we find the ensuing stanza:

असंप्राप्तरेखा गौरी प्राप्ते रजसि रोहिणी ।  
अव्यञ्जना भवेत्कन्या कुचहीना च नयिका ॥

*Nagnikā* is here vaguely said to signify a girl without breasts. This word, which Colebrooke renders by "yet a girl", is understood, by Vallabhagaṇi, to intend a maiden of eight years. If he be right, it is a synonym of *gaurī*. No ordinary lexicographical authority seems to make the *nagnikā* more than ten: see Colebrooke's *Amarakośa*, *sub voce*. But,

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cripple or deformed.\* He must not marry a girl who is vicious, or unhealthy, of low origin, or labouring

sent practice of the nuptials of children.† The obligation imposed upon a man, of a life of perfect continence, until he is more than thirty, is singularly Malthusian.

[the Moon?] enjoys *her* for two years; then, in like manner, a *gandharva* and, similarly, Fire."

She has, thus, three unhuman husbands, before she is wived by a man. In the *Yājñavalkya-smṛiti*, I., 71, we read:

सोमः शीघ्रं ददौ स्त्रीणां गन्धर्वस्य शुभां गिरम् ।  
पावकः सर्वमेध्यत्वं मेध्या वै योषितो ह्यतः ॥

"On women Soma bestowed brilliancy; a *gandharva*, a pleasant voice; Fire, universal purity. Therefore are women truly pure."

The author of the *Mitāksharā*, in commenting on this stanza, expresses himself much to the effect of the *Jyotir-nibandha*. His words are: परिषयनात्पूर्वं सोमगन्धर्ववद्भयः स्त्रियो भुक्त्वा यथाक्रमं तासां शीघ्रमधुरवचनसर्वमेध्यत्वानि दत्तवन्तः ।

For similar ideas, see the *Panchatantra*, ed. Kosegarten, pp. 188, 189. An anonymous stanza is there given, authorizing the nuptials of a damsel of eight years of age.

\* The original has *adhikāṅgi*, "possessing superfluous limbs."

† Professor Wilson must have overlooked "Manu", IX., 94:

त्रिंशद्वर्षो वहेत्कन्यां द्वायां द्वादशवार्षिकीम् ।  
अष्टवर्षोऽष्टवर्षां वा धर्मे सीदति सत्वरः ॥

"Let a man of thirty years wed a lovely maid of twelve; or a man of twenty-four, a maid of eight. If his virtue is being impaired, let him be expeditious."

The meaning seems to be, according to Kulluka, that, in case a young man is disposed to usurp on the rights of the married state, he should lose no time in taking a wife; provided, always, that his proficiency in scriptural knowledge is satisfactory.

In the *Nirṇayasūtra*'s citation of the preceding stanza, द्वादशवर्ष., 'of sixteen years', is read for अष्टवर्षः, 'of twenty-four years.' But Medhātithi and Kullūka know nothing of this lection.

It has just been evinced, that, as to the marriage of an immature girl, venerable warrant is adducible for it, beyond the pages of the *Viṣṇu-purāṇa*. The point, whether this work does not constructively furnish justification of such a practice, is discussed in a note near the end of Chapter XVI. of the present Book.

under disease;\* one who has been ill brought up; one who talks improperly; one who inherits some malady from father or mother; one who has a beard, or who is of a masculine appearance; one who speaks thick, or thin, or croaks like a raven; one who keeps her eyes shut, or has the eyes very prominent; one who has hairy legs, or thick ankles; or one who has dimples in her cheeks, when she laughs.<sup>1</sup> Let not a wise and prudent man marry a girl of such a description: nor let a considerate man wed a girl of a harsh skin; or one with white nails; or one with red eyes, or with very fat hands and feet; or one who is a dwarf, or who is very tall; or one whose eyebrows meet, or whose teeth are far apart and resemble tusks. Let a householder marry a maiden† who is, in kin, at least five degrees remote from his mother, and seven from his father, with the ceremonies enjoined by law.<sup>2</sup>

“The forms of marriage are eight,—the Brahma, Daiva, Ársha, Prájápatya, Ásura, Gandharva, Rákshasa, and Paisácha; which last is the worst:<sup>3</sup> but

<sup>1</sup> For the credit of Hindu taste, it is to be noticed, that the commentator observes, the hemistich in which this last clause occurs is not found in all copies of the text.

<sup>2</sup> See Manu, III., 5, &c.

<sup>3</sup> These different modes of marriage are described by Manu, III., 27, &c.

\* If only as doing away with something like tautology, the reading *atiroshinim*, ‘very irascible,’ is to be preferred to *atiroginim*. Just before we have *arogám*, rendered “unhealthy”.

† The term used hereabouts is *kanyá*.



the caste to which either form has been enjoined, as lawful, by inspired sages, should avoid any other mode of taking a wife. The householder who espouses a female connected with him by similarity of religious and civil obligations, and along with her discharges the duties of his condition, derives, from such a wife, great benefits."

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## CHAPTER XI.

Of the Sadácháras or perpetual obligations of a householder. Daily purifications, ablutions, libations, and oblations: hospitality: obsequial rites: ceremonies to be observed at meals, at morning and evening<sup>\*</sup> worship, and on going to rest.

SAGARA (again) said (to Aurva): "Relate to me, Muni, the fixed observances<sup>\*</sup> of the householder, by attending to which he will never be rejected from this world or the next."

Aurva replied to him thus: "Listen, prince, to an account of those perpetual observances by adhering to which both worlds are subdued. Those who are called Sadhus (saints) are they who are free from (all) defects; and the term Sat means the same, or Sádhu. Those practices or observances (Ácháras†) which they follow are, therefore, called Sadacharas, 'the institutions or observances of the pious.'<sup>1</sup> The seven Rishis,

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<sup>1</sup> Sir William Jones renders Áchára (आचार), 'the immemorial customs of good men', (Manu, II., 6); following the explanation of Kulluka Bhaṭṭa, which is much the same as that of our text: आचारः कम्बलवल्कलाद्याचरणरूपः। साधूनां धार्मिकानाम्। 'Áchára means the use of blankets, or bark, &c., (for dress). Sádhus are pious (or just) men.' Ácharas are, in fact, all ceremonial and

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<sup>\*</sup> *Sadáchára.*

† My MSS. have *ácharana*.

‡ It is आचार. • • साधूनां that Sir William Jones thus renders. Colebrooke expresses *áchára* by "law", "conduct", "received usage", "established usage", "immemorial good customs", &c. &c. Medhātithi explains it by *vyavahára*, 'practice'.



the Manus, the patriarchs, are they who have enjoined and who have practised these observances. Let the wise man awake in the Muhūrta of Brahmā (or, in the third Muhūrta,—about two hours before sunrise\*), and, with a composed mind, meditate on two of the objects of life (virtue and wealth), and on topics not incompatible with them. Let him, also, think upon desire, as not conflicting with the other two, and, thus, contemplate, with equal indifference, the three ends of life, for the purpose of counteracting the unseen consequences of good or evil acts. Let him avoid wealth and desire, if they give uneasiness to virtue; and abstain from virtuous or religious acts, if they involve misery, or are censured by the world.<sup>1</sup>† Having risen,

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purificatory observances, or practices, not expiatory, which are enjoined either by the Vedas or the codes of law.

<sup>1</sup> That is, he may omit prescribed rites, if they are attended with difficulty or danger: he may forego ablutions, if they dis-

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\* Part of this is the commentator's explanation: ब्राह्मे मुहूर्ते । सूर्योदयात्पूर्वं तृतीये मुहूर्ते । Pitāmaha is cited, in the *Śabdakalpadrūma*, as ruling:

रात्रेश्च पश्चिमे यामे मुहूर्तो ब्राह्म उच्यते ।

† परित्यजेदर्धकामी धर्मपीडाकरौ नृप ।

धर्ममप्यसुखोदर्यं लोकविकृष्टमेव च ॥

We read, to the same effect, and almost in the same words, in the *Laws of the Mānavas*, IV., 176:

परित्यजेदर्धकामी यौ स्वातां धर्मवर्जितौ ।

धर्मं चाप्यसुखोदर्यं लोकविकृष्टमेव च ॥

This stanza Sir William Jones thus translates: "Wealth and pleasures, repugnant to law, let him shun, and even lawful acts which may cause future pain or be offensive to mankind."

Kullūka instances, as illustrative of the "lawful acts," etc., the giving away, in charity, of his entire possessions by a man on whom a large

he must offer adoration to the sun,\* and then, in the south-west† quarter, at the distance of a bow-shot or more, or any where remote from the village,‡ void the impurities of nature. The water that remains after washing his feet he must not§ throw away into the court-yard of the house. A wise man will never void

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agree with his health; and he may omit pilgrimage to holy shrines, if the way to them is infested by robbers.|| Again, it is enjoined, in certain ceremonies, to eat meat, or drink wine:¶ but these practices are generally reprehended by pious persons; and a man may, therefore, disregard the injunction.

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family depends for subsistence, and the immolation of a cow on the *madhyamāshṭakā* and other holydays. The *madhyamāshṭakā*—sometimes called *māhāshṭakā*—falls, according to one authority, on the eighth day after the full moon in Magha.

One occasion on which it seems that a cow was formerly slain, and that for purposes of hospitality, was a marriage. See Colebrooke's *Miscellaneous Essays*, Vol. I., pp. 203, 208.

\* "Rising at break of day, let him go to stool", says the Sanskrit:

ततः कृच्छं समुत्थाय कुर्यान्मित्रं नरेन्द्र ।

The Translator mistook, for *mitra*, 'the sun', *maitra*, n., 'alvine exoneration', which is said to come from *maitra*, m., 'the anus', of which the Sun is the guardian deity. Ratnagarbha etymologizes *maitra*. Also see the *Laws of the Mānavas*, IV., 152, and Kullūka's gloss thereon.

† I have corrected "south-east"; the original being *nairṛitydm*. This is a compromise between the directions to be observed by day and by night, or north and south, respectively. See the *Laws of the Mānavas*, IV., 50, and our text, just below.

‡ Thus, or by *grāma*, the commentator explains *bhū*, the word here used. The Sanskrit adds *दूरादावसथात्*, which means, according to the commentary, "or, if that be impracticable, at least away from the house."

§ I have inserted this word, translating *na*. Compare the *Laws of the Mānavas*, IV., 151.

|| Or by tigers. The commentary has: *व्याघ्रचोरादिसमाक्रान्तिर्ष-ममनादि* ।

¶ Drinking spirits at the *sautrāmaṇi*, &c., says the commentator.



urine on his own shadow, nor on the shadow of a tree, nor on a cow, nor against the sun, nor on fire, nor against the wind,\* nor on his Guru, nor on men of the three first castes;† nor will he pass either excrement in a ploughed field, or pasturage, or in the company of men, or on a high road, or in rivers and the like which are holy,‡ or on the bank of a stream, or in a place where bodies are burnt, or anywhere quickly.§ By day, let him void them with his face to the north, and, by night, with his face to the south, when he is not in trouble. Let him perform these actions in silence, and without delay; covering his head with a cloth, and the ground with grass. Let him not take, for the purposes of cleanliness, earth from an ant-hill, or a rat-hole,|| or from water, or from the residue of what has been so used, nor soil that has been employed to plaster a cottage, nor such as has been thrown up by insects,¶ or turned over by the plough. All such kinds of earth let him avoid as means of purification. One handful is sufficient, after voiding urine; three, after passing ordure: then, ten handfuls are to be rubbed over the left hand, and seven over both hands.\*\* Let him, then, rinse his mouth with water

\* See p. 140, *infra*, text and note \*\*.

† *Dvijāti*.

‡ "Places of pilgrimage", *tīrtha*. Insert "or in water", *nāpsu*.

§ My MSS. give nothing corresponding to "or anywhere quickly." Probably the Translator read *nāśu* for *nāpsu*. See the last note.

|| Literally, "dug up by a rat", *múshakotkhāta*.

¶ *अन्तःप्राणवपुः*. *Antāḥprāṇa* signifies *kīṭa*, "a worm", alleges the commentator. But he mentions a variant yielding *anūprāṇa*, "a minute animal."

\*\* एका सिद्धे मुदे तिस्रो दश वामकरे तथा ।

इत्यद्वये च सप्तान्वा मुदः शौचोपपादिकाः ॥

Compare, herabouts, the *Vasishtha-smṛiti*, Chapter VI.

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Having, finally, washed his mouth, a man is to clean and dress his hair, and to decorate his person, before a glass, with unguents, garlands, and perfumes.\* He is, then, according to the custom† of his caste, to acquire wealth, for the sake of subsistence, and, with a lively faith, worship the gods.‡ Sacrifices with the acid juice, those with clarified butter, and those with offerings of food,§ are comprehended in wealth: wherefore, let men exert themselves to acquire wealth for these purposes.<sup>1</sup>

45, &c. ||

<sup>1</sup> That is, wealth is essential to the performance of religious rites; and it is, also, the consequence of performing them. A

mediately afterwards, *let him touch* his nose with his thumb and forefinger; and his eyes and ears, again and again, with his thumb and ring-finger; and his navel and breast, with the root of his little finger and thumb. Let him, afterwards, touch the crown of his head with all his fingers, and, finally, his arms."

The genuineness of the fourth line is open to suspicion. It is wanting in several places where these stanzas are adduced.

\* आचानस्य ततः कुर्यात्पुमान्घेषप्रसाधनम् ।  
आदर्श।जनमकुर्वदूर्वाद्य।समनानि च ॥

Professor Wilson must have thought that he saw -माख्य°, instead of -मकुर्वद°, in the original. For "garlands, and perfumes," read "sandal, *dúrvā*, &c." *Dúrvā* ordinarily means a certain sweet-scented grass. The oil expressed from it seems to be here denoted.

† *Dharma*, "duty".

‡ The original is simply *japet*, "let him pray inaudibly."

§ These sacrifices are called, in the original, *somasamsthā*, *haviṣamsthā*, and *pākasamsthā*. On the meaning of *pāka*, — 'little', or 'good' — in *pākasamsthā*, see Professor Max Müller's *Ancient Sanskrit Literature*, p. 203; or Dr. Stenzler's edition of *Aśwalāyana's Gṛihyasūtra*, Part II., p. 2, § 2, 2.

|| On the topic of ablution, see, particularly, *ibid.*, II., 60, 61; also, the *Yājñavalkya-smṛiti*, I., 20, etc.



“As preparatory to all established rites of devotion, the householder should bathe in the water of a river, a pond, a natural channel,\* or a mountain torrent; or he may bathe upon dry ground, with water drawn from

householder should, therefore, diligently celebrate them, that he may acquire property, and, thus, be enabled to continue to sacrifice. According to Gautama,† there are seven kinds of each of the three sorts of sacrificial rites particularized in the text,—or those in which the Soma juice, oiled butter, or food, are presented. Of the latter, according to Manu, there are four varieties,—the offering of food to the Viswadevas, to spirits, to deceased

\* *Devakhâtajala.*

† He is quoted, by the commentator, for his enumeration of sacrifices. These, as I find, on reference to the *Gautama-smṛiti*, are named as follows:

<i>Pākasaṁsthās.</i>	<i>Haviṣsaṁsthās.</i>	<i>Somasamsthās.</i>
1. <i>Ashṭakā.</i>	<i>Agnyādheya.</i>	<i>Agnishṭoma.</i>
2. <i>Pārvaṇa.</i>	<i>Agnihotra.</i>	<i>Atyagnishṭoma.</i>
3. <i>Śrāddha.</i>	<i>Darsapīrṇamāsa.</i>	<i>Ukthya.</i>
4. <i>Śrāvaṇi.</i>	<i>Chāturmāsya.</i>	<i>Shoḍaśi.</i>
5. <i>Āgrahyaṇi.</i>	<i>Āgrayaṇeshṭi,</i>	<i>Vijapeya.</i>
6. <i>Chaitri.</i>	<i>Nirūdhapaśubandha.</i>	<i>Atirātra.</i>
7. <i>Āstwayuji.</i>	<i>Sautrāmaṇi.</i>	<i>Aptoryama.</i>

They have almost identical names, throughout, but are somewhat otherwise arranged, in Nārayana's commentary on Sankhayana's *Gṛihya-sūtra*, as adduced by Dr. Stenzler, in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Vol. VII., p. 527, note 2. See, further, *ibid.*, Vol. IX., p. LXXIV. According to Āpastamba—see the *Taittirīya-saṁhitā and Commentary*, in the *Bibliotheca Indica*, Vol. I., p. 957,—several of the sacrifices of the first class bear appellations widely different from those given above. Baudhayana, quoted in the same place, gives them all still different names.

In note § to p. 40, *supra*, a passage is cited from Ratnagarbha, comparable to which, as concerns its groupment of sacrifices,—an understanding of which demands further inquiry,—I here quote another from Śankara's Commentary on the *Bṛihad-āranyaka Upanishad*, I., III., 1: न च।मिहोत्रदर्शपूर्णमासच।तुर्मास्यपशुबन्धसोमानां कर्मणां स्वतः काम्यनित्यत्वविवेकोऽस्ति ।



a well, or taken from a river, or other source, where there is any objection to bathing on the spot.<sup>1\*</sup> When bathed, and clad in clean clothes,† let him devoutly

ancestors, and to guests. II., 86.‡ The seven of Gautama§ are: offerings to progenitors on certain eighth days of the fortnight, at the full and change of the moon, at Śráddhas generally, and to the manes on the full moon of four different months, or Sravaṇa, Agrahāyana, Chaitra, and Āswina.

<sup>1</sup> A person may perform his ablutions in his own house, if the weather, or occupation, prevents his going to the water. If he be sick, he may use warm water; and, if bathing be altogether injurious, he may perform the Mantra snāna, or repeat the prayers used at ablution, without the actual bath.

\* कूपेषुद्धृततोयेन स्नानं कुर्वीत वा भुवि ।  
स्नायीतोद्धृततोयेन अथवा भुव्संभवे ॥

The commentator adds,—somewhat as in note 1 in this page,—that he is permitted to take water to his house, for bathing, if he must; that he may substitute warm water, when necessary, for cold; and that, in exigency, it is lawful for him to make shift with a *mantra-snāna*,—in other words, to commute ablution for a prayer. Compare Colebrooke's *Miscellaneous Essays*, Vol. I., pp. 124, 136.

† The commentator observes, that the bathing and worship here described belong to noon-day.

‡ Four *pākayajnas* are there spoken of; but their names are not specified in the text. Kullūka says they are the *vaiṣṇadevahoma*, *balikarman*, *nityaśráddha*, and *atithibhojana*. These are four out of five *pākayajnas* which belong to a classification different from, and later than, that which Gautama recognizes. See p. 40, note §; and p. 93, notes 2 and †, *supra*: also, Kullūka on the *Laws of the Mānavas*, III., 67; Dr. Stenzler's edition of Aśwalayana's *Gṛihyasūtra*, Part II., p. 6, § 1; and Professor Max Muller's *Ancient Sanskrit Literature*, p. 93.

§ The third and fourth *pākayajnas* or *pākasaṁsthās*, in Apastamba, correspond with the first and second of Gautama. The remaining five are called *aupasanahoma*, *vaiṣṇadeva*, *masi śráddham*, *sarpabali*, and *iśānabali*.

offer libations to the gods, sages,\* and progenitors, with the parts of the hand severally sacred to each. He must scatter water thrice, to gratify the gods; as many times, to please the Rishis; and once, to propitiate Prajápati: he must, also, make three libations, to satisfy the progenitors. He must then present, with the part of the hand sacred to the manes, water to his paternal grandfather and great-grandfather, to his maternal grandfather, great-grandfather, and his father; and, at pleasure, to his own mother, and his mother's mother† and grandmother, to the wife of his preceptor, to his preceptor, his maternal uncle, and other relations,<sup>1</sup> to a dear friend, and to the king. Let him, also, after libations have been made to the gods and the rest, present others, at pleasure, for the benefit of all beings, reciting inaudibly this prayer: 'May the

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<sup>1</sup> The whole series is thus given by Mr. Colebrooke: Asiatic Researches, Vol. V., p. 367.. Triple libations of tila (sesamum seeds) and water are to be given to the father, paternal grandfather, and great-grandfather; to the mother, maternal grandfather, great-grandfather, and great great-grandfather: and single libations are to be offered to the paternal and maternal grandmother and great-grandmother, to the paternal uncle, brother, son, grandson, daughter's son, son-in-law, maternal uncle, sister's son, father's sister's son, mother's sister, and other relatives. With exception of those, however, offered to his own immediate ancestors, which are obligatory, these libations are optional, and are rarely made.

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\* *Rishis*.

† *Pramātri*. This word has escaped the lexicographers.

‡ Or *Miscellaneous Essays*, Vol. I., p. 145.



gods, demons,\* Yakshas, serpents, Gandharvas, Rákshasas, Pisáchas, Guhyakas,† Siddhas, Kúshmán-  
 das,‡ trees, birds, fish,§ all that people the waters,  
 or the earth, or the air, be propitiated by the water I  
 have presented to them! This water is given, by me,  
 for the alleviation of the pains of all those who are  
 suffering in the realms of hell. May all those who are  
 my kindred, and not my kindred, and who were my  
 relations in a former life, all who desire libations from  
 me, receive satisfaction from this water! May this  
 water and sesamum, presented by me, relieve the  
 hunger and thirst of all who are suffering from those  
 inflictions, wheresoever they may be!’¹|| Presentations  
 of water, given in the manner, O king, which I have  
 described, yield gratification to all the world; and the  
 sinless man who, in the sincerity of faith, pours out  
 these voluntary libations obtains the merit that results  
 from affording nutriment to all creatures.

“Having, then, rinsed his mouth, he is to offer water  
 to the sun, touching his forehead with his hands  
 joined, and with this prayer: ‘Salutation to Vivaswat,  
 the radiant, the glory of VishŹu; to the pure illu-

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¹ The first part of this prayer is from the Sáma-veda, and  
 is given by Mr. Colebrooke. *Asiatic Researches*, Vol. V., p. 367.¶

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\* *Asura*.

† Servants of Kubera. Colebrooke calls them “unmelodious guardians  
 of the celestial treasure.” *Miscellaneous Essays*, Vol. I., p. 146.

‡ See Vol. I., p. 166.

§ There is no word for this, in the original.

|| Several of my MSS. omit the stanza which this sentence translates.

¶ Or *Miscellaneous Essays*, Vol. I., p. 146.

minator of the world; to Savitrí, the granter of the fruit of acts!'<sup>\*</sup> He is, then, to perform the worship of the house, presenting to his tutelary deity† water, flowers, and incense. He is, next, to offer oblations with fire, not preceded by any other rite, to Brahmá.<sup>1</sup>‡ Having invoked Prajápati, let him pour oblations,§ reverently, to his household gods,|| to Kásyapa, and to Anumati,<sup>2</sup> in succession. The residue of the obla-

<sup>1</sup> The rite is not addressed to Brahmá, specially; but he is to be invoked to preside over the oblations offered to the gods and sages, subsequently particularized.

<sup>2</sup> Kasyapa, the son of Kasyapa, is Áditya,¶ or the Sun. Anumati\*\* is the personified moon, wanting a digit of full. The objects and order of the ceremony here succinctly described differ from those of which Mr. Colebrooke gives an account (*Asiatic Researches*, Vol. VII., p. 236††), and from the form of oblations given by Ward (*Account of the Hindus*, Vol. II., p. 477); but, as

\* नमो विवस्वते ब्रह्मभास्वते विष्णुतेजसे ।  
वगत्सविचे शुचये सविचे कर्मदायिने ॥

The commentator prefers the reading ब्रह्मभास्वते, but notes ब्रह्मभास्वते.

† *Abhishta-sura*.

‡ अपूर्वमग्निहोत्रं च कुर्यात्प्राग्ब्रह्मणे ततः ।

*Apúrva* the commentator elucidates by *ananyaprakritika*: *vide supra*, p. 40, notes 1 and †. A variant, he says, is *appúrva*, 'previously sprinkled.' For the *agnihotra*, here spoken of, see p. 40, note 1; and p. 113, note †, *supra*.

§ *Ahuti*.

|| *Grihya*.

¶ For the twelve Ádityas, see Vol. II., p. 27, and pp. 284 *et seq*.

\*\* See Vol. I., p. 153; and Vol. II., p. 261: also, Goldstücker's *Sanskrit Dictionary*, *sub voce*.

†† Or *Miscellaneous Essays*, Vol. I., p. 152.



tion let him offer to the earth, to water, and to rain,\* in a pitcher at hand; and to Dhátri and Vidhátri, at the doors of his house; and, in the middle of it, to Brahmá. Let the wise man also offer the Bali, consisting of the residue of the oblations, to Indra, Yama,† Varuna, and Soma,‡ at the four cardinal points of his dwelling,§ the east and the rest; and, in the north-east quarter, he will present it to Dhanwantari.<sup>1</sup> After having thus worshipped the domestic deities, he will, next, offer part of the residue to all the gods (the Viswadevas); then, in the north-west quarter, to Váyu

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observed by Mr. Colebrooke, oblations are made “with such ceremonies, and in such form as are adapted to the religious rite which is intended to be subsequently performed.” Asiatic Researches, Vol. VII., p. 237.||

<sup>1</sup> See, also, Manu, III., 84, &c., and the Asiatic Researches, Vol. VII., p. 275.¶

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\* The ordinary reading is:

तच्छेषं मणिकेऽग्नौऽथ पर्जन्याय चिपेत्ततः ।

But the commentator notes a variant, पथीपर्जन्याः, which Professor Wilson seems to have preferred. And he explains मणिके—above rendered “in a pitcher at hand”,—by जलाधारसन्निधौ, ‘near a pond.’

Personifications are, of course, intended here. The commentator calls these offerings the *bhútayajna*. This is the same as the *baliyajna*. See p. 93, notes 2 and ||, *supra*.

† *Dharmarāja*, in the original.

‡ Substituted for Indu.

§ The Sanskrit of this sentence begins:

नृहस्तं पुरुषव्याघ्रं दिग्देवानपि मे शृणु ।

“Hear from me, man-tiger, the house’s gods of the quarters, also.”

The Translator rarely renders the vocative epithets with which this work abounds; and these constitute one of its quaintest features.

|| Or *Miscellaneous Essays*, Vol. I., p. 153.

¶ Or Colebrooke’s *Miscellaneous Essays*, Vol. I., p. 191.

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as all beings, and this food, and I, and Vishnú, are not different, I, therefore, give, for their sustenance, the food that is one with the body of all creatures. May all beings that are comprehended in the fourteen orders of existent things<sup>1</sup> be satisfied with the food bestowed, by me, for their gratification, and be delighted!' Having uttered this prayer, let the devout believer cast the food upon the ground, for the nourishment\* of all kinds of beings: for the householder is, thence, the supporter of them all. Let him scatter food upon the ground, for dogs, outcasts,† birds, and all fallen and degraded‡ persons.

"The householder is then to remain, at eventide, in his court-yard, as long as it takes to milk a cow,<sup>1</sup>—or

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the last clause: "May they, who have neither \* \* \* \* \* food, nor means of obtaining it." In our text, the phrase is

येषां \* \* \* \* \*

नैवान्नसिद्धिर्न तद्यान्नमस्ति ।

which the commentator explains by येषामन्नं नास्ति येषां च सत्त्व-  
प्यन्ने नाच सिद्धिः पाकसाधनं नास्तीत्यर्थः; understanding Anna  
siddhi to mean 'means of dressing food,' Páka sádhana. The  
following passages of the prayer are, evidently, peculiar to the  
Vishnu Purána.

<sup>1</sup> Either fourteen classes of Bhútas (or spirits); or the same number of living beings,—or eight species of divine, one of human, and five of animal, creatures.

<sup>2</sup> This, according to the commentator, is equal to the fourth part of a Ghatiká, which, considering the latter synonymous with

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\* *Upakára.*

† *Chandála.*

‡ *Apátra.* Some MSS. have *aputra*, 'sonless'. The former term imports 'undeserving of exequial offerings',—*śráddháyogya*,—says commentary B.



longer, if he pleases,—to await the arrival of a guest. Should such a one arrive, he is to be received with a hospitable welcome; a seat is to be offered to him, and his feet are to be washed, and food is to be given him with liberality,\* and he is to be civilly and kindly spoken to; and, when he departs, to be sent away, by his host, with friendly wishes.† A householder should ever pay attention to a guest who is not an inhabitant of the same village, but who comes from another place, and whose name and lineage are unknown. He who feeds himself, and neglects the poor and friendless stranger in want of hospitality, goes to hell. Let a householder who has a knowledge of Brahmá‡ reverence a guest, without inquiring his studies, his school, his practices, or his race.<sup>1</sup> §

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Muhūrta, or one thirtieth of the day and night, would be twelve minutes. ||

<sup>1</sup> These precepts, and those which follow, are of the same tenour as those given by Manu, on the subject of hospitality (III., 99, &c.), but more detailed.

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\* *Śraddhā*. Elsewhere the Translator renders this word by “faith”.

† गच्छतश्चानुयानेन प्रीतिमुत्पादयेद्बुद्धी ।

It is, thus, directed, that, when the guest departs, his host should bear him company,—for a short distance, only, of course. The less common reading *anuyātena* must yield the same sense. The unique lection *anupānena* might move an imaginative speculator to attribute the idea of the stirrup-cup to the ancient Hindus.

‡ The Sanskrit directs the householder to reverence his guest ‘by regarding him as if he were Hirañyagarbha,’—*hirañyagarbha-buddhyā*.

§ “School,” “practices,” and “race” here render *gotra*, *charana*, and *kula*, ‘stock,’ ‘school’, and ‘family’. The commentator gives *charaṇa* two meanings,—*vedāvāntaraśākhā* and *āchāra*.

|| See Vol. I., p. 47, note 2.



“A householder should, also, at the perpetual Śrāddha,\* entertain another Brahman who is of his own country, whose family and observances are known, and who performs the five sacramental rites.† He is, likewise, to present, to a Brahman learned in the Vedas, four handfuls of food, set apart with the exclamation Hanta;‡ and he is to give, to a mendi-

\* *Ītrartham*, ‘for the sake of the manas’. It is explained by *nitya-śrāddhārtham*, in the commentary.

† *Vide suvra*, p. 93, note 2.

‡ अन्नायं च समुद्धृत्य हन्तकारोपकल्पितम् ।  
निर्वापभूतं भूपाल औचियायोपपादयेत् ॥

“Let him, O king, also set apart the choicest of food, and present it, by way of appropriation, hallowed by the utterance *hanta*, to a Brahman versed in holy writ.”

The commentator says: अन्नायं भोजनाद्यनवशिष्टम् । अथ चोक्तम् ।

यासमाचा भवेद्विषा अयं यासचतुष्टयम् ।  
अयांस्त्रेव तु चत्वारि हन्तकारं प्रचक्षते ॥

मनुष्येभ्यो हन्तेति मन्त्रेणोपकल्पितमन्नं हन्तकारोपकल्पितम् । निर्वापभूतं पृथक्कृत्य स्थापितम् ।

A stanza, the same in meaning as the one here quoted, is adduced, from Hemachandra's scholiast, in Messrs. Boehtlingk and Rieu's edition of the *Abhidhānachintāmaṇi*, p. 366:

यासप्रमाणं भिषा स्वादयं यासचतुष्टयम् ।  
अयं चतुर्गुणं प्राङ्महन्तकारं द्विजोत्तमाः ॥

*Anṇagra* and *hantakāra*, rendered by ‘the choicest of food’ and ‘the utterance *hanta*’, have, thus, denoted specific quantities,—four mouthfuls and sixteen. But neither of these acceptations—which are, probably, of late date,—seems to be intended in the passage under annotation. One or other of them is there impossible.

The following is taken from the *Bṛihad-āraṇyaka Upanishad*,—V., VIII.:  
वाचं धेनुमुपासीत । तस्मात्सत्वारः क्षणाः स्वाहाकारो वषट्कारो हन्तकारः स्वधाकारः । तस्यो द्वौ क्षणौ देवा उपजीवन्ति स्वाहाकारं च वषट्कारं च हन्तकारं मनुष्याः स्वधाकारं पितरः । तस्माः प्राञ्च ऋषभो मनो वत्सः । “One should reverence speech as a cow. Hers are



cant\* religious student, three handfuls† of rice, or according to his pleasure, when he has ample means.‡ These, with the addition of the mendicant before described, are to be considered as guests; and he who treats these four descriptions of persons with hospitality acquits himself of the debt due to his fellow-men. § The guest who departs, disappointed, from any house, and proceeds elsewhere, transfers his sins to the owner of that mansion, and takes away with him such a householder's merits. || Brahmá, ¶ Prajapati, Indra,\*\* fire, the Vasus, the Sun, are present in the person of

four dugs: the utterance *swáhá*, the utterance *vashať*, the utterance *hanta*, the utterance *swadhá*. By two of her dugs, the utterance *swáhá* and the utterance *vashať*, the gods are sustained; by the utterance *hanta*, men; by the utterance *swadhá*, the manes. Life is her bull; the organ of imagination, *her* calf."

Of *swáhá* and *vashať* Śridhara says: आभ्यां हविर्दीयते देवेभ्यः; of *hanta*, हन्ता इति मनुष्येभ्योऽन्नं प्रयच्छन्ति; of *swadhá*, स्वधाकारेण हि पितृभ्यः स्वधां प्रयच्छन्ति ।

For *Swáhá* and *Swadhá*, see Vol. I., p. 109; for *Vashať*, Vol. II., p. 29, notes 3 and §.

\* *Parivraj*.

† *Grāsa*, 'mouthfuls'.

‡ इच्छया च नरो दद्याद्विभवे सत्त्ववारितम् ।

§ इत्येतेऽतिथयः प्रोक्ताः प्रागुक्ता भिषवश्च ये ।

चतुरः पूजयन्नेतानृयश्चर्णात्प्रमुच्यते ॥

"These are called guests: and one showing honour to the four above-mentioned eleemosynaries acquits," &c.

The commentator says that these persons are: the unknown Brahman, the known Brahman, the Brahman versed in holy writ, and the mendicant religious student.

|| This is almost a verbal repetition of what we have had before. *Vide supra*, p. 94, text and note †. The Sanskrit here runs thus:

अतिथिर्यस्य भमाशो गृहाद्यात्वन्यतोमुखः ।

स दत्त्वा दुष्कृतं तस्मै पुण्यमादाय गच्छति ॥

¶ *Dhātrī*, in the original.

\*\* Substituted for *Śakra*.



a guest, and partake of the food (that is given to him). Let a man, therefore, be assiduous in discharging the duties of hospitality: for he who eats his food, without (bestowing any upon) a guest, feeds only upon iniquity.

“In the next place, the householder must provide food for a married damsel remaining in her father’s dwelling;\* for any one who is ill; for a pregnant woman; for the aged, and the infants (of his house); and then he may eat, himself. He who eats, whilst these are yet unfed, is guilty of sin (in this life), and, when he dies, is condemned, in hell, to feed upon phlegm. So, he who eats without performing ablutions is fed, (in hell), with filth; and he who repeats not his prayers,† with matter and blood; he who eats unconsecrated food, with urine; and (he who eats) before the children and the rest (are fed, is stuffed, in Tartarus), with ordure. Hear, therefore, O king of kings, how a householder should feed, so that, in eating, no sin may be incurred, that invariable health and increased vigour may be secured, and all evils and hostile machinations may be averted.‡ Let the householder, having bathed, and offered libations to the gods§ and manes, and decorated his hand with jewels, proceed to take his meal, after having repeated the

\* *Suvāsini*.

† The *gāyatrī* and so forth, the commentator says.

‡ भवत्वरिष्टशान्तिश्च वैरिपद्याभिचारिका ।

The gloss on this line is as follows: चरिष्टमशुभादृष्टं तस्य शान्तिः ।

वैरिपद्याणामुत्पन्नरोगाणामभिचारिका विनाशशीलाः ।

§ Insert ‘Rishis’.



(introductory) prayers, and offered oblations with fire, and having given food to guests, to Brahmans, to his elders, and to his family. He must not eat with a single garment on, nor with wet hands and feet, but dressed in clean clothes, perfumed, and wearing garlands of flowers: he must not eat with his face to any intermediate point of the horizon, but fronting the east or the north:\* and thus, with a smiling countenance, happy and attentive, let him partake of food, of good quality, wholesome, boiled with clean water,† procured from no vile person, nor by improper means, nor improperly cooked.‡ Having given a portion to his hungry companions, let him take his food, without reproach,§ out of a clean handsome vessel, which must not be placed upon a low stool|| (or bed). He must not eat in an unfit place, or out of season,¶ or in an incommodious attitude;\*\* nor must he first cast any of his meal into the fire. Let his food be made holy with suitable texts; let it be good of its kind: and

\* The directions he must face when bathing. See the *Laws of the Mánava*, II., 61: and compare VIII., 87. Also *vide infra*, p. 127.

† “Boiled with clean water” translates प्रोक्षितं प्रोक्षणोदकेः, “sprinkled with water for sprinkling,”—with a view to ceremonial purification.

‡ नैव सुगुप्सावदसंस्कृतं, “not disgusting, nor unhallowed.” This is to be substituted for “nor by improper means, nor improperly cooked.” I find but one reading.

§ *Akupa*, ‘undisturbed by wrath.’

|| *Asandī*; ‘wooden, three-legged, &c.’ says the commentary: दारुमयं त्रिपदादि ।

¶ *Nákāle*: as at noon, or either of the twilights, it is said. The commentator adds a variant, *níkāśe*, ‘not in the open air.’

\*\* *Atisankirñe*, “in a place much littered over”, I should think. The commentator says nothing.



it must not be stale, except in the case of fruit or meat;<sup>1</sup> nor must it be of dry vegetable substances, other than jujubes<sup>2</sup> or preparations of molasses; but never must a man eat of that of which the juices have

<sup>1</sup> By stale,\* as applied to meat, is intended, in this place, probably, meat which has been previously dressed, as part of an offering to the gods or manes; meat which is dressed in the first instance for an individual being prohibited; as by Yajnavalkya:† वृधामांसं वर्जयेत् । 'Let him avoid flesh killed in vain;' or, 'that which is not the residue of an offering to the gods, &c.': देवा-वर्चनावशिष्टं यन्न भवति ।‡ So, also, Manu, V., 7.§

<sup>2</sup> By dried vegetables, &c., (शुष्कशाकादिक), is to be understood unboiled vegetables, or pot-herbs dressed without being sprinkled with water: असोपसेकं विना पक्कम् ॥ Instead of बद-रिकेभ्यः,¶ 'jujubes,' the reading is, sometimes, हरितकभ्यः,\*\* myro-

\* *Paryushita* means 'kept over night'. See the *Mitāksharā* on the *Yājñavalkya-smṛiti*, I., 167; and Śrīdhara on the *Bhagavad-gītā*, XVII., 10.  
† I., 167, 168.

‡ This is the *Mitāksharā*'s elucidation of the words of Yājñavalkya.

§ Add IV., 213. But V., 34, is most explicit on the enormity of the offence here denounced:

न तादृशं भवत्येनो मृगहन्तुर्धनार्थिनः ।

यादृशं भवति प्रेत्य वृधामांसानि खादतः ॥

"The sin of him who kills deer for gain is not so heinous, with respect to *the punishment* in another life, as that of him who eats flesh-meat in vain, or, *not previously offered as a sacrifice*." Sir William Jones's Translation.

|| The commentary further says, that the bare mention of 'pot-herbs, &c.' implies, that they are unaccompanied by fried grain and the like:

शाकादिकं सत्कादिकं विनेति शेषः ।

¶ I nowhere find this reading, but बादरिकेभ्यः, 'preparations of jujubes,' according to the gloss, बदरविकारिभ्यः.

\*\* The reading preferred by the commentator, and explained by अप-क्वसेह्यादिभ्यः, "things to be licked, and the like, uncooked."

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ments of this frame, and, in the space afforded by the ethereal atmosphere, cause it to digest, and yield me satisfaction!\* May this food, in its assimilation, contribute to the vigour of the earth, water, fire, and air of my body, and afford unmixed† gratification!‡ May Agasti, Agni, and submarine fire effect the digestion of the food of which I have eaten! May they grant me the happiness which its conversion into nutriment engenders; and may health (ever) animate my form! May Vishū, who is the chief principle of all invested with bodily structure and the organs of sense, be propitiated by my faith in him, and influence the assimilation of the invigorating food which I have eaten! For, verily, Vishū is the eater, and the food, and the nutriment:§ and, through this belief, may that which

\* अग्निराप्याययत्स्वन्नं पार्थिवं पवनेरितः ।

दत्तावकाशं नभसा जरयत्स्व मे सुखम् ॥

The comment on this runs thus: पवनेरितो वह्निर्नभसा दत्तावकाशं मया भुक्तमन्नं जरयतु । ततश्चाग्नरसेन पार्थिवं देहधातुमाप्याययत्स्विति । According to this, the stanza signifies: "May fire, excited by air, effect the digestion of *any* food under heaven, *eaten by me*; and then may it, viz., fire, by the juices of food, prosper the earthy elements of my body: may there be happiness to me!" Independently of the scholiast, however, one would feel inclined to translate as follows: "May fire, excited by air, prosper *all* earthy food under heaven, and cause it to be digested: may there be happiness to me!"

† *Avyāhata*, 'uninterrupted.'

‡ Nearly all my MSS. here interpolate, if they do not substitute for what just precedes, as follows:

प्राज्ञापानसमानानामुदानव्यानयीस्तथा ।

अन्नं पुष्टिकरं चास्तु ममास्त्वव्याहतं सुखम् ॥

The copies containing the commentary give this unimportant stanza, but in such a way, in some, that it is doubtful as to its genuineness. It is left unexplained. For अपान, &c., see Goldstucker's *Sanskrit Dictionary*, *sub voce*. § Read "digestion", *pariśāma*.



I have eaten be digested!''\*

“Having repeated this prayer, the householder should rub his stomach with his hand, and, without indolence, perform such rites as confer repose; passing the day in such amusements as are authorized by holy writings and are not incompatible with the practices of the righteous, until the Sandhya, when he must engage in pious meditation.† At the Sandhyá at the close of the day, he must perform the usual rites before the sun has quite set; and, in the morning, he must perform them before the stars have disappeared.<sup>1</sup> The morning and evening rites must never

<sup>1</sup> So Manu, II., 101, § and IV., 93. ||

\* विष्णुः समस्तोद्भिद्यदेहदेहि-  
प्रधानभूतो भगवान्यथैकः ।  
सत्त्वेन तेनान्नमशेषमेत-  
दारोग्यदं मे परिणाममेतु ॥  
विष्णुरत्ता तथैवान्नं परिणामश्च वै यथा ।  
सत्त्वेन तेन वै भुक्तं जीर्यत्वन्नमिदं तथा ॥

The first stanza should, rather, be rendered: “Just as the holy Vishnú, the ultimate source of all the organs of sense, bodies, and embodied souls, is one, so, by this truth, may all this food, health-giving, be digestible to me.” For *pradhána*, see, Vol. I., p. 20, note \*.

† ततः संध्यामुपतिष्ठेत्समाहितः ।

‡ दिनान्तसंध्यां सूर्येण पूर्वामृचैर्युतां बुधः ।  
उपतिष्ठेद्यथान्यायं सम्यगाचम्य पार्थिव ॥

As bearing on this, the commentator adduces a couplet from some *Smṛiti*:

प्रातः संध्यां सनश्चामुपासीत यथाविधि ।  
सादित्यां पश्चिमां संध्यामर्धास्तमितभास्कराम् ॥

§ पूर्वां संध्यां अपंस्तिष्ठेत्सावित्रीमार्कदर्शनात् ।  
पश्चिमां तु समासीनः सम्यगुचविभावनात् ॥

॥ उत्थायावश्वकं कृत्वा कृतशीघ्रः समाहितः ।  
पूर्वां संध्यां अपंस्तिष्ठेत्स्वकाले चापरां चिरम् ॥



be neglected, except at seasons of impurity,\* anxiety, sickness, or alarm. He who is preceded by the sun, in rising, or sleeps when the sun is setting,—unless it proceed from illness and the like,—incurs guilt which requires atonement;† and, therefore, let a man rise before the sun, in the morning, and sleep not until after he has set.‡ They who sinfully omit both the morning§ and the evening service go, after death, to the hell of darkness.|| In the evening, then, having again dressed food, let the wife (of the householder), in order to (obtain the fruit of) the Vaiswadeva rite, give food, without prayers,¶ to outcasts and unclean spirits.\*\* Let the householder himself, according to his means, again show hospitality to any guest who may arrive; welcoming him with the salutation of evening,†† water for his feet, a seat, a supper, and a bed. The sin of want of hospitality to a guest who comes after sunset is eight times greater than that of turning away one

\* *Sūtakaśauca*. *Sūtaka* is ceremonial uncleanness resulting from the birth of a child; *śauca*, that resulting from death. Commentary.

† Compare the *Laws of the Mānavas*, II., 221:

सूर्येण ह्यभिनिर्मुक्तः शयानोऽभ्युदितश्च यः ।  
 प्रायश्चित्तमकुर्वीषो युक्तः स्वामहतीनसा ॥  
 ‡ तस्मादनुदिते सूर्ये समुत्थाय महीपते ।  
 उपतिष्ठेन्नरः संध्यामस्वपंच दिनान्तवाम् ॥

§ See, on the sinfulness of this omission, Vol. II., p. 252.

|| *Tāmisra*. See Vol. II., p. 215, notes || and ¶.

¶ Instead of पत्न्यमन्त्रं, “wife”, “without prayers”, some MSS. read पत्न्या सार्धं, ‘with his wife.’ The commentator notices this variant.

\*\* In the original, अपच।दिभ्यः. *Ādi*, ‘etc.’, is here rendered by “unclean spirits.”

†† *Prahwa-svगतोक्ति* means ‘a salutation and a welcome’; *prahwa* being explained by *prahvatoa*, i. e., *prahāma*. But, in several MSS., the reading is *prahwaṅ*, ‘complaisant.’



who arrives by day. A man should, therefore, most especially show respect to one who comes to him in the evening, for shelter; as the attentions that gratify him will give pleasure to all the gods. Let the householder, then, according to his ability, afford a guest food, pot-herbs, water, a bed, a mat, or, if he can do no more, ground on which to lie.\*

“After eating his evening meal, and having washed his feet, the householder is to go to rest. His bed is

\* शयनस्रस्तरमहीप्रदानिरयवापि तम् ।

So read most of my MSS. The commentary says: शयनं कम्बलादि । स्रस्तरः कटतृणादिः । मही स्थलमात्रमपि । Several MSS. of the text, and one of the commentary, have *prastara*, for *srastara*; one MS. has *srastara* altered into *samstara*, ‘a couch’; and one has *swastara*. “Bed” denotes, then, ‘a blanket, &c.’; and the *srastara*, which the Translator calls “mat”, consists of ‘a mat, straw, etc.’ In the *Laws of the Mānavas*, II., 204, the reading, according to Kullūka, is *srastara*; but he does not explain it. Sir William Jones gives “a pavement of stones.” Medhatithi has the locution *prastara*, which he defines to be: दर्भादितृणाकीर्णं चास्तरः, ‘a rug strewed with *darbha* or other grass.’ In Gulzar Pandit’s Hindi version of the *Mānavadharmasāstra*, *srastara* is rendered *chaṭāī*, ‘mat’. In the unfinished Calcutta translation of the same Code,—made, I am told, by Tārachandra Chakravartin,—this term is interpreted “a seat made of sprouts and leaves”, with the following comment: “*Srastara* is a word which is not much in use. It is not found in the Sanskrita dictionaries commonly consulted, nor even in the voluminous compilation of Dr. Wilson; and yet, unaccountable as the thing must appear, the word is left unexplained by the commentator [Kulluka]. We have found it, however, with the meaning given above, in a dictionary which was compiled and published some years ago, and is entitled *Prāñakṛishṇa-śabdambudhi*. These circumstances considered, it will not appear improbable, that Sir William Jones took it to be a mistake, in the manuscript, for *prastara*, ‘stone’; or that he found the word to be *prastara*, in his manuscript, and gave the rendering accordingly.” The *Śabdāmbudhi*, ed. of 1856, defines *srastara* ‘seat’, ‘support for sitting.’ Finally, *srastara*, on the faith of the *Śabdakalpadruma*, is found in the *Suddhitattwa*, and is equivalent to *āsana*, ‘seat.’

The word *prastara* recurs in p. 150, *infra*.



to be entire, and made of wood;\* it is not to be scanty, nor cracked, nor uneven, nor dirty, nor infested by insects, nor without a bedding: and he is to sleep with his head either to the east or to the south: any other position is unhealthy. In due season, a man should approach his wife, when a fortunate asterism† prevails, in an auspicious moment, and on even nights,‡ if she is not unbathed,§ sick, unwell,|| averse, angry,¶ pregnant,\*\* hungry, or over-fed. He should be, also, free from similar imperfections, should be neatly attired and adorned, and animated by tenderness and affection.†† There are certain days on which unguents, flesh, and women are unlawful; as the eighth and fourteenth lunar days, new moon and full moon,<sup>1</sup> and the

<sup>1</sup> So Manu, IV., 128.‡‡

\* This will do, in default of one of ivory, observes the commentator. A variant is *ekadārumāya*, 'made of a single pine', apparently. Oriental cots are light and easily portable.

† *Punnāmn̄ytrikshe*. The asterisms referred to are, according to the commentator, ten in number: Aświni, Krittika, Rohini, Punarvasu, Pushya, Hasta, Anurādhā, Śravana, Pūrvabhādrapadā, Uttarabhādrapadā.

‡ ज्येष्ठयुग्मासु रात्रिषु. Commentary: चतुर्काक्षमारभ्य षष्ट्यष्टम्यादिषु रात्रिषु । तत्रापि ज्येष्ठासु वृश्चासु उत्तरोत्तरं शुभास्त्वित्यर्थः ।

§ After her courses. Commentary. || *Rajaswalām*, 'menstruous.'

¶ There is an omission, here, of "not an object of evil report," *nā-praśastām*; *apraśasta* meaning, the scholiast says, परिवादोद्दिष्टम्.

\*\* The original adds other epithets, besides the two that follow in the translation:

नादक्षिणां नान्यकामां नाकामां नान्ययोषितम् ।

पुत्सामामतिभुक्तां वा स्वयं वैभिर्गुणैर्युतः ॥

†† स्नातः स्रग्गन्धधूकस्फीतो नाध्मातः शुधितोऽपि वा ।

सकामः सानुरागश्च व्यवयं पुरुषो व्रजेत् ॥

:: अमावास्यामष्टमीं च पौर्णमासीं चतुदशीम् ।

ब्रह्मचारी भवेन्नित्यमप्युती स्नातको द्विजः ॥

entrance of the sun into a new sign. On these occasions, the wise will restrain their appetites, and occupy themselves in the worship of the gods, as enjoined by holy writ, in meditation, and in prayer: and he who behaves differently will fall into a hell where ordure will be his food.\* Let not a man stimulate his desires by medicines, nor gratify them with unnatural objects,† or in public or holy places. Let him not think incontinently of another's wife, much less address her to that end; for such a man will be born, in future life, as a creeping insect.‡ He who commits adultery is punished both here and hereafter: for his days, in this world, are cut short; and, when dead, he falls into hell. Thus considering, let a man approach his own wife in the proper season, or even at other times.”§

\* This clause about punishment is not found in my MSS.

† Two terms used in the original—for which see note § in the present page,—are thus expounded by the commentator: अन्ययोगी । अश्व । दि-  
योगी । अयोगी । मुखादौ । See, further, Goldstucker's *Sanskrit Dic-  
tionary*, article अयोगि.

‡ This explanation of the text is taken from the commentary.

§ The conclusion of this chapter is much abridged, as here translated. The original is as follows:

चतुर्दशष्टमी चैव अमावास्याथ पूर्णिमा ।  
पर्वस्वेतानि राजेन्द्र रविसंक्रान्तिरेव च ॥  
तैलस्त्रोमांससंभोगी पर्वस्वेतेषु वै पुमान् ।  
विषमूत्रभोजनं नाम प्रयाति नरकं मृतः ॥  
अशेषपर्वस्वेतेषु तस्मात्संयमिभिर्बुधैः ।  
भावं सच्छास्त्रदेवेभ्यः ध्यानजपपरिर्नरैः ॥  
नान्ययोगावयोगी वा नोपयुक्तौषधस्तथा ।  
द्विजदेवगुरुणां च व्यवयी नाश्रमे भवेत् ॥  
चैत्यचत्वरतीरेषु गोष्ठे नैव चतुष्पथे ।  
नैव इमं शानोपवनसखिषेसु महीपते ॥



प्रोक्तपर्वस्वशेषेषु नैव भूपाण संध्ययोः ।  
 गच्छेद्वायं मतिमान्न मूषोच्चारपीडितः ॥  
 पर्वस्वभिगमोऽधन्यो दिवा पापप्रदो नृप ।  
 भुवि रोगावहो नृणामप्रशस्तो जलाशये ॥  
 परदारान्न गच्छेच्च मनसापि कदाचन ।  
 किमु वाचास्त्रिबन्धोऽपि नास्ति तेषु व्यवयिनाम् ॥  
 मृतो नरकमभ्येति हीयतेऽचापि चायुषः ।  
 परदारगतिः पुंसामुभयचापि सीदति ॥  
 इति मत्वा स्वदारेषु ऋतुमत्सु बुधो व्रजेत् ।  
 यथोक्तदोषहीनेषु सकामेष्वनृतावपि ॥

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gal, a slanderer, or a knave. Let not a man bathe against the strength of a rapid stream, nor enter a house on fire, nor climb\* to the top of a tree, nor (in company) clean his teeth or blow† his nose, nor gape without covering his mouth, nor clear his throat,‡ nor

\* As will be seen below, to climb a tree to any height, apparently, is considered to be objectionable. The heterogeneous collection of maxims dictated by prudence, propriety, and superstition, of which this chapter is, in good part, made up, may be fitly accompanied by the subjoined extract from Varadaraja's *Girvāṇapadamānjari*, or, as the work is called, in one copy, Dhunḍhīraja's *Girvāṇavāgmānjari* or *Girvāṇaśabdapadamānjari*: सर्वत्र दुराचाराः सन्त्येव । तथा हि । दक्षिणदेशे कर्णौ मातुलकन्यापरिणयनं दुराचारः । \* \* \* \* \* आन्ध्रदेशे हस्ताचरणं दुराचारः । कर्णाटकदेशे स्नानं विना भोजनं दुराचारः । ताम्रपात्रे गन्धादिनिक्षेपणं दुराचारः । महाराष्ट्र उच्छिष्टभक्षणं दुराचारः । ज्येष्ठं परित्यज्य कनिष्ठस्य विवाहकरणं दुराचारः । \* \* \* \* \* द्रविडकेरलयोः सर्वासां कुचप्रदर्शनं दुराचारः । पथि पर्युषितान्नभक्षणं दुराचारः । केरलदेशे उपरिसुरतं दुराचारः । कोङ्कणदेशे वृषारोहणं दुराचारः । गुर्जरदेशे चर्मोदकपानं तृतीयदिने रजस्वलास्नानं दुराचारः । उत्तरदेशे कर्णौ मांसभक्षणं दुराचारः । पर्वतदेशे क्वचित्कसौ देवरेण सुतोत्पत्तिर्दुराचारः । क्वचिच्छुष्कमांसभक्षणं दुराचारः । \* \* \* \* \* सिधिलगौडदेशे सदा तैलक्षेपणं दुराचारः । गौडदेशे वेदत्यागो दुराचारः । कान्यकुब्जदेशे पक्ष्यघृतपक्वभक्षणं दुराचारः । विवाहादौ भोजनसमये परस्परस्पर्शनं दुराचारः । उत्कलदेशे मुखसुरतं दुराचारः । गौडद्रविडकेरलोत्कलमिधिलेषु पक्वकसमतण्डुलोदनभक्षणं दुराचारः । सर्वेषां पथि ताम्बूलभक्षणं दुराचारः । मगधे वर्णसंकरणं दुराचारः । चर्मवत्पादपाश्रीगमनं दुराचारः । काश्मीरदेशीया द्विवा केवलं यवनप्रायाः । खलु तेषां दुराचाराणां गणनैव नास्ति । Thus read, in combination, my two MSS., so far as they are legible. The book from which this passage is taken emanated, at least in one of its two forms, from Mahārāshtra; and it imparts instructive hints as to the opinions, on the dark side, entertained, by certain Hindus, of certain others.

† The verb here used is *kush*, 'to scratch.' The commentary says न कुष्णीयात् । नोत्किरेत् ।

‡ Read 'nor sigh'. The substantive here used is *śwāsa*.

cough, nor laugh loudly, nor emit wind with noise, nor bite \* his nails, nor cut grass, nor scratch the ground,<sup>1</sup> nor put his beard into his mouth, nor crumble a clod of clay; nor look upon the chief planetary bodies,† when he is unclean.‡ Let him not express disgust at a corpse; for the odour of a dead body is the produce of the moon. Let (a decent man) ever avoid, by night, the place where four roads meet, the village-tree,§ the grove adjacent to the place where bodies are burnt, and a loose woman. Let him not pass across the shadow of a venerable person, of an image of a deity, of a flag,|| of a heavenly lumi-

<sup>1</sup> Manu, IV., 71. ¶ “He who breaks clay, or cuts grass, or bites his nails, will speedily fall to ruin.”

\* *Khādayet*. But a common reading is *vādayet*. He is, then, not to snap his nails, apparently.

† *ज्योतीष्यमेध्यः शस्त्रानि* । But the commentator notes a variant, *ज्योतीष्यमेध्याशस्त्रानि*, which he takes to mean *ज्योतींषि चक्षुःप्रतिकूलानि अमेध्यानि पुरीषादोनि अशस्त्रानि अमङ्गलानि*; that is to say, “things injurious to the eyes, filthy, and inauspicious.”

But compare the *Mānavadharmasāstra*, IV., 142:

न चापि पश्चेदशुचिः सुखो ज्योतिर्गणान्दिवि ।

‡ Here follows the line:

नम्रां परस्त्रियं चैव सूर्यं चाक्षमनोदये ।

Other objects forbidden to be looked at are, thus, ‘another’s naked wife, and the sun at its setting or rising.’

According to the *Laws of the Mānavas*, IV., 53, a man may not see even his own wife in a state of nudity.

§ *Chaitya-taru*. I find a variant, *chaitya-tanu*, ‘the interior of a temple’, perhaps.

|| The original words, occurring in the midst of a compound, are *devadhwaṇṇa*, which may mean ‘the banner of a god’.

In the former edition there was an unintentional comma after “image”.

¶ लोष्टमर्दी तृणच्छेदी नखखादी च यो नरः ।

स विनाशं व्रजत्याशु सूचकोऽशुचिरेव च ॥



nary.<sup>1</sup> Let him not travel alone through a forest, nor sleep\* by himself in an empty house.<sup>2</sup> Let him keep remote from hair, bones, thorns, filth, remnants of offerings, ashes,† chaff, and earth<sup>3</sup> wet with water in which another has bathed. Let him not receive the protection of the unworthy, nor attach himself to the dishonest. Let him not approach a beast of prey;‡ and let him not tarry long, when he has risen from sleep. Let him not lie in bed, when he is awake; nor encounter fatigue, when it is time to rest. § A prudent

<sup>1</sup> Manu, IV., 130. ||

<sup>2</sup> Ib., id., 57. ¶

<sup>3</sup> Ib., id., 78. \*\*

\* I find *vaset*, 'dwell.'

† *Balibhasma*.

‡ Preferably, 'a vicious beast'; *vyāla* being interpreted *dushtā-mṛiga*.

§ अतीव जागरस्वप्ने तद्वत्स्थानासने बुधः ।

न सेवेत तथा शय्यां व्यायामं च नरेन्द्र ॥

"Let the wise man shun excess as to watching and sleeping; likewise, as to standing and sitting; and so, as to his bed and as to labour, O King."

One MS. has *jāgaraswapnau*, which we should rather expect. Perhaps the writer preferred jingle to good grammar. Further, several MSS. read *snāna*, 'bathing', for *sthāna*, 'standing'; and one gives *charam*, 'for a long time', instead of *tathā*, 'so.' The scholiast says: अतीव जागरादीन् च सेवेत नाभ्यसेत् । स्थानं गतिनिवृत्तिम् । आसनमुपवेशनम् । शय्यामिति शयनव्यवाययोऽपलक्ष्यम् । व्यायामं श्रमम् ।

॥ देवताणां गुरो राज्ञः स्नातकाचार्ययोस्तथा ।

नाक्रामेत्क्रामतश्छायां बभ्रुषो दीक्षितस्तथा च ॥

According to Kullūka and Medhātithi, idols are intended by the first word of this stanza.

¶ नैकः स्वप्नाच्छून्यमेहे शयानं न प्रबोधयेत् ।

\*\* अधितिष्ठेत् केशांस्तु न भस्मास्त्रिकपास्तिकाः ।

न कार्पासास्त्रि न तुषान्दीर्घमायुर्जिजीविषुः ॥

man will avoid, even at a distance, animals with tusks and horns; and he will shun exposure to frost, to wind,\* and to sunshine. A man must neither bathe, nor sleep, nor rinse his mouth,† whilst he is naked;‡ he must not wash his mouth, nor perform any sacred rite, with his waistband unfastened; and he must not offer oblations to fire, nor sacrifice to the gods, nor wash his mouth, nor salute a Brahman, nor utter a prayer,• with only one garment on.§ Let him never associate with|| immoral persons: half an instant is the limit for the intercourse¶ of the righteous with them. A wise man will never engage in a dispute with either his superiors or inferiors: controversy and marriage are to be permitted only between equals. Let not a prudent man enter into contention: let him avoid unprofitable enmity. A small loss may be endured; but he should shun the wealth that is acquired by hostility.

“When a man has bathed, he must not wipe his limbs with a towel or with\*\* his hands; nor shake his hair, nor rinse his mouth before he has risen.†† Let

¹ Manu, IV., 45. ‡‡

\* Read ‘the east wind’, *puro-vāta*.

† *Upasptiset* is so explained by the commentator.

‡ As the original of “nor salute a Brahman, nor utter a prayer”, I find, with न • प्रवर्तत in the context, द्विजवचनके अपे, “nor engage in prayer which he has procured to be said by the twice-born.” The commentator explains द्विजवचनके by पुण्याहवाचने. The prayer referred to is, thus, understood to be that at a ceremony for which the Brāhmins have pronounced a certain day to be lucky.

§ Compare p. 125, *supra*. || *Sahāsita*. ¶ *Sahnika*sha. \*\* *Snānaśānti*.

†† The Sanskrit has only *utthita*k, implying ‘after he has stood up’.

‡‡ नान्नमद्यादिकवासा न नमः स्नानमाचरेत् ।



him not (when sitting,) put one foot over another, nor stretch forth\* his foot, in the presence of a superior, but sit, with modesty, in the posture called Vírāsana (or, on his knees). He must never pass round a temple upon his left hand,† nor perform the ceremony of circumambulating any venerable object in the reverse direction. A decent man will not spit, nor eject any impurity, in front of the moon, fire, the sun, water, wind, or any respectable person;¹ nor will he void urine standing, nor upon the highway. He will never step over phlegm, ordure, urine, or blood: nor is the expectoration of the mucus of the throat‡ allowable at the time of eating, offering sacrifices or oblations, or repeating prayers,§ or in the presence of a respectable person.

“Let not a man treat women with disrespect; nor let him put entire|| faith in them. Let him not deal impatiently with them,¶ nor set them over matters of

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¹ Manu, IV., 52. \*\*

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\* This—*prasārayet*—is the commentator's explanation of *nayet*.

† अपसव्यं न गच्छेच्च देवागारचतुष्पद्यान् ।

‡ Add 'or nose'. The original is श्लेष्मसिंहानकोत्सर्गः. Commentary A adds: सिंहानकं शुतम् । सिंहानो नासिकोद्भवः । सिंहानकं कठिनः श्लेष्मा । शुतमिति केचित् ।

§ बलिमङ्गलवप्यादौ न होमे ।

|| This all-important qualification is not in the original.

¶ न चैवेर्षुर्भवेत् । The commentary gives *irshu* = *asahishnu*.

\*\* प्रत्यपि प्रति सूर्यं च प्रति सोमोदकद्विजान् ।

प्रति गां प्रति वार्तं च प्रज्ञा नश्नति मेहतः ॥

Compare p. 110, *supra*.

importance.\* A man who is attentive to the duties of his station will not go forth from his house without

\* The Hindus, in their literature, here and there manifest a due esteem for womankind. In the subjoined extract from the *Mahābhārata* it is to be hoped that their misogyny found its utmost limit. These verses—selected from a slanderous effusion of a member of the celestial *demi-monde*, the *apsaras* Panchachūdā,—are to be met with in the *Anuśāsana-parvan*, *śl.* 2212–2230 (Chapter XXXVIII., *śl.* 11–29, in the Bombay edition of *Saka* 1784–5.).

कुलीना रूपवत्यश्च नाथवत्यश्च योषितः ।  
 मर्यादासु न तिष्ठन्ति स दोषः स्त्रीषु नारद ॥  
 अगर्थित्वान्मनुष्याणां भयात्परिजनस्य च ।  
 मर्यादायाममर्यादाः स्त्रियस्तिष्ठन्ति भर्तृषु ॥  
 न भयात्प्राप्यनुक्रोशान्नार्थहेतोः कथंचन ।  
 न ज्ञातिकुलसंबन्धात्स्त्रियस्तिष्ठन्ति भर्तृषु ॥  
 यौवने वर्तमानानां मृष्टाभरणवाससाम् ।  
 नारीणां स्त्रैरवृत्तीनां स्पृहयन्ति कुलस्त्रियः ॥  
 पङ्कष्वथ च देवर्षे ये चान्ये कुत्सिता नराः ।  
 स्त्रीष्वामगम्यो लोकेऽस्मिन्नास्ति कश्चिन्महामुने ॥  
 यदि पुंसां गतिर्ब्रह्मन्कथंचिन्नोपपद्यते ।  
 अथन्योन्यं प्रवर्तन्ते न हि तिष्ठन्ति भर्तृषु ॥  
 अज्ञाभात्पुरुषाणां हि भयात्परिजनस्य च ।  
 वधबन्धभयाच्चापि स्वयंगुप्ता भवन्ति ताः ॥  
 नापिस्तृष्यति काष्ठानां नापगानां महोदधिः ।  
 नान्तकः सर्वभूतानां न पुंसां वामलोचनाः ॥  
 इदमन्यच्च देवर्षे रहस्यं सर्वयोषिताम् ।  
 इद्वैव पुरुषं हृद्यं योनिः प्रक्लिष्यते स्त्रियाः ॥  
 कामानामपि दातारं कर्तारं मनसां प्रियम् ।  
 रक्षितारं न मूष्यन्ति स्वभर्तारमलं स्त्रियः ॥  
 न न ।  
 तथैव बह्व मन्यन्ते यथा रत्यामनुग्रहम् ॥  
 अन्तकः पवनो मृत्युः पातालं वडवामुक्षम् ।  
 सुरधारा विषं सर्पो वह्निरित्येकतः स्त्रियः ॥

“Women, though born in noble families, themselves beauteous, and married to worthy husbands, remain not within the bounds of duty: this, Nārada, is the fault of women.

“From the want of a motive for deviation, or through fear of the



saluting the chaplets,\* flowers, gems, clarified butter, and venerable persons in it. At proper seasons, he will salute, respectfully, the places where four roads meet, when engaged† in offering oblations with fire. Let him liberally relieve the virtuous who are poor, and reverence those who are learned in the Vedas.‡

people or of their kindred, unbridled women may remain within the bounds of duty, *faithful* to their husbands.

“But neither through fear of *moral law*, nor through severe reprehension, nor from any motive of *regard for* wealth, nor on account of their connexion with kindred and family, are women constant to their husbands.

“Matrons envy women who live by prostitution the *bloom of* youth they possess, and the food and apparel they receive.

“Though men be lame, divine Sage! or otherwise contemptible, there is not any man, in this world, great Sage! insufferable to women.

“If they have no possible access to men, *O thou inspired by* Brahma! they seduce each other: truly, they are not constant to their husbands.

“From not finding men, or through fear of their kindred, or apprehension of stripes or confinement, they guard themselves.

“But fire is not satiated with wood, nor the ocean with rivers, nor death with all beings, nor woman with man.

“This, divine Sage! is another hidden quality of all women: at the very sight of a handsome man, the heart of a woman melts with desire.

“Women bear not much *affection to* their husbands, though giving them what they desire, doing what they wish, and protecting them *from danger*.

“They do not so much value the gratification of their wishes, abundance of ornaments, or hoards of *wealth*, as they do sensual pleasures.

“Final destiny, wind, death, the infernal regions, the fire of the ocean, the edge of a razor, poison, venomous serpents, and *devouring* fire, all united, are *no worse than* women.”

This translation is by Colebrooke, and may be found in his version of Jagannātha Tarkapanchanana's *Digest of Hindu Law*, Vol. II., pp. 393, 394, London edition.

\* *Mangalya*.

† Read “and will engage”; the Sanskrit being होमपरो भवेत्.

‡ दीनान्भुङ्क्षरेत्साधूनुपासीत वरुण्यतान् ।

“Let him aid the needy; and let him reverence the virtuous, if very learned.”

This is in accord with the commentary, which says: साधूनेव वरुण्य-  
तानुपासीत नेतरान् ।

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afar off, but keep his eyes upon the ground, to the extent of a couple of yards, \*

“The householder who expels all sources of imperfection is, in a great degree, acquitted of the three ordinary objects of existence,—desire, wealth, and virtue;† sinless amongst the sinful; speaking amicably to all men; his whole soul melting with benevolence; final felicity is in his grasp.‡ The earth is upheld by the veracity of those who have subdued their passions, and, following righteous practices, are never contaminated by desire, covetousness, and wrath.§ Let, therefore, a wise man (ever) speak the truth, when it is agreeable; and, when the truth would inflict pain, let him hold his peace. Let him not utter that which, though acceptable, would be detrimental; for it were better to speak that which would be salutary, although it should give exceeding offence.<sup>1</sup>|| A considerate

<sup>1</sup> So Manu, IV., 138. ¶ “Let him say what is true; but let him say what is pleasing. Let him speak no disagreeable truth; nor let him speak agreeable falsehood. This is a primeval rule.”\*\*

\* *Yuga-mātra*, defined by *hasta-chatushtaya*.

† दोषहेतुनशेषांस्तु वञ्चात्मा यो निरस्त्रति ।  
तस्त्र धर्मार्थकामानां हानिर्नाश्यापि वायते ॥

‡ पापेऽप्यपायः पदेष्वप्यभिधत्ते प्रियाणि यः ।  
मैत्रीद्ववान्तःकरसस्त्र मुक्तिः करे स्थिता ॥

§ ये कामक्रोधलोभानां वीतरागा न गोचरे ।  
सदाचारस्थितास्तेषामनुभावधृता मही ॥

|| प्रियं युक्तं हितं नैतदिति मत्वा न तददेत् ।  
श्रेयस्तत्र हितं वाच्यं यद्यप्यत्यन्तमप्रियम् ॥

¶ सत्यं ब्रूयात्प्रियं ब्रूयात्तु ब्रूयात्सत्यमप्रियम् ।  
प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः ॥

\*\* This is Sir William Jones's rendering.

man will always cultivate, in act, thought, and speech, that which is good for living beings, both in this world and in the next.”<sup>1</sup>

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<sup>1</sup> That the preceding chapter agrees, in many respects, very closely with the contents of the fourth book of the Institutes of Manu, on economics and private morals, will be evident from the instances cited of some of the parallel passages. Several others might have been adduced.

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## CHAPTER XIII.

Of Śráddhas or rites in honour of ancestors, to be performed on occasions of rejoicing. Obsequial ceremonies. Of the Ekoddishtha or monthly Śráddha, and the Sapindana or annual one. By whom to be performed.

AURVA continued.—“The bathing of a father, without disrobing, is enjoined, when a son is born; and he is to celebrate the ceremony proper for the event,\* which is the Śráddha offered upon joyous occasions.<sup>1</sup>

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<sup>1</sup> The offerings of the Hindus to the Pitris partake of the character of those of the Romans to the lares and manes, but bear a more conspicuous part in their ritual. They are said, indeed, by Manu (III., 203†), in words repeated in the Váyu and Matsya Puranas, and Hari Vamśa, to be of more moment than the worship of the gods:

देवकार्यादपि सदा पितृकार्यं विशिष्यते । ‡

These ceremonies are not to be regarded as merely obsequial; for, independently of the rites addressed to a recently deceased relative,—and, in connexion with him, to remote ancestors, and to the progenitors of all beings,—which are of a strictly obsequial or funeral description, offerings to deceased ancestors, and the Pitris in general, form an essential ceremony, on a great variety of festive and domestic occasions. The Nirñaya Sindhu, in a passage referred to by Mr. Colebrooke (Asiatic Researches, Vol. VII. §), specifies the following Śráddhas: 1. The Nitya, or perpetual; daily offerings to ancestors in general: 2. The Naimittika, or occasional; as the Ekoddishtha, or obsequial offerings

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\* Expressed, in the original, by *jāta-karman*, for which see Colebrooke's *Digest*, &c., Vol. III., p. 104, note †.

† देवकार्याद्विजातीनां पितृकार्यं विशिष्यते ।

‡ *Harivamśa*, śl. 1005. § Or *Miscellaneous Essays*, Vol. I., p. 180, note.



With composed mind, and thinking on nothing else, the Brahman should offer worship to both the gods and progenitors, and should respectfully circumambulate, keeping Brahmans on his left hand, and give them food.\* Standing with his face to the east,† he should present, with the parts of the hand sacred to the gods

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on account of a kinsman recently deceased: 3. The Kámya, voluntary; performed for the accomplishment of a special design (अभिप्रेतसिद्धये): 4. The Vṛiddhi; performed on occasions of rejoicing or prosperity: 5. The Sapindana; offerings to all individual and to general ancestors: 6. The Párvana Śraddha; offerings to the manes, on certain lunar days called Parvans, or day of full moon and new moon, and the eighth and fourteenth days of the lunar fortnight: 7. The Goshthí; for the advantage of a number of learned persons, or of an assembly of Brahmans, invited for the purpose: 8. The Suddhi; one performed to purify a person from some defilement,—an expiatory Śraddha: 9. The Karmánga; one forming part of the initiatory ceremonies, or Samskaras, observed at conception, birth, tonsure, &c.: 10. The Daivika; to which the gods are invited: 11. The Yatrā Śraddha; held by a person going a journey: and, 12. The Pushti Śraddha; one performed to promote health and wealth. Of these, the four which are considered the most solemn are the rite performed for a parent, or near relative, lately deceased; that which is performed for kindred, collectively; that observed on certain lunar days; and that celebrated on occasions of rejoicing: अत्र पार्वणैकोद्दिष्ट-वृद्धिसपिण्डीकरणात्मकं चतुर्विधमेव मुख्यम् । Nirnaya Sindhu, p. 271.

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\* युग्मान्देवांस्य पित्र्यांस्य सम्यक्संव्यक्रमाद्विजान् ।  
पूजयेद्भोजयेच्चैव तन्मना नान्यमानसः ॥

“With mind *intent* thereon, i. e., on the son born, and on nothing else, let him duly circumambulate—keeping *them* on his left—Brahmans, in couples, those set apart for the service of the gods and those set apart for the service of the manes; and let him worship and feed *those same Bráhmans*.”

† Add “or to the north”; for the original has प्राक्षुखोदक्षुखोऽपि वा ।



and\* to Prajápati, balls of food,<sup>1</sup> with curds, unbruised grain, and jujubes; and should perform, on every accession of good fortune, the rite by which the class of progenitors termed Nandímukha is propitiated.<sup>2</sup> A

<sup>1</sup> Manu directs the balls to be made from the remainder of the clarified butter constituting the previous oblation to the gods. III., 215.† Kulluka Bhaṭṭa explains, however, the oblation to consist partly of Anna (अन्न),—food, or boiled rice. The latter is the article of which the balls chiefly consist. Yājñavalkya‡ directs them to be made of rice and sesamum-seeds. The Vayu Purāṇa adds, to these, two ingredients, honey and butter: but various kinds of fruit, of pulse, and of grain, and water, frankincense, sugar, and milk, are, also, mixed up in the Piṇḍas. Their size, also, differs; and, according to Angiras, as quoted by Hemádri, in the Śraddha Mayukha,§ they may be of the dimension of the fruit of the jujube, or of the hog-plum, of the fruit of the Bel, or of the wood-apple, or of a fowl's egg. Some authorities direct Piṇḍas of a different size for different Śrāddhas; prescribing them no larger than the wood-apple, at the first or pure funereal ceremony, and as big as a cocoa-nut, at the monthly and annual Śraddha. In practice, the Piṇḍa is, usually, of such a magnitude, that it may be conveniently held by the hand.

<sup>2</sup> We have, here, the authority of the text for classing the Nándimukhas amongst the Pitris (see p. 98, *supra*). The verse is:

नान्दीमुखः पितृमण्यस्तेन श्राद्धेन पाथिर्व ।  
प्रीयते तच्च कर्तव्यं पुरुषैः सर्ववृद्धिषु ॥

\* The original has *vá*, 'or'; the injunction allowing an option. The expressions here connected are *daivatīrtha* and *kāya*, on which *vide supra*, p. 99, notes 1 and \*. The *daivatīrtha* is sometimes called the *tīrtha* of the Rishis,—*ārsha*.

† चींस्तु तस्माद्विःशेषात्पिष्टान्मत्स्या समाहितः ।  
शीदकेनैव विधिना निर्वपेद्दक्षिणामुखः ॥

‡ ?

§ This work has Nílakaṇṭha for its author. Hemádri wrote the *Śrāddha-kalpa*.

householder should diligently worship the Pitris so named, at the marriage of a son or daughter, on entering a new dwelling, on giving a name to a child, on performing his tonsure and other purificatory ceremonies,\* at the binding of the mother's hair during gestation, or on (first) seeing the face of a son, or the like. The Śrāddha on such occasions, however, has been briefly alluded to. Hear now, O king, the rules for the performance of obsequial rites.

“Having washed the corpse with holy water, decorated it with garlands, and burnt it without the village, the kinsmen, having bathed with their clothes on, are to stand with their faces to the south, and offer libations (to the deceased), addressing him by name, and adding, ‘wherever thou mayest be.’<sup>1</sup> They then re-

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And the same Gaṇa or class is presently again named :

नान्दीमुखं पितृगणं पूजयेत्प्रयतो गृही ।

The Mantra of the Vṛiddhi or festival Śrāddha is, also, said, in the Nirṇaya Sindhu, to be नान्दीमुखेभ्यः पितृभ्यः स्वाहा । According to the authorities, however, which are cited in that work, there seems to be some uncertainty about the character of the Nandimukhas; and they are addressed both as Pitris and gods; being, in the former case, either the ancestors prior to the great-grandfather,—ancestors collectively, or a certain class of them; and, in the latter, being identified with the Viśvadevas, or a class of them called also Ūrdhwavaktra. The term Nandimukha is, also, applied to the rite itself, or to the Vṛiddhi Śrāddha, and to one addressed to maternal ancestors. Nirṇaya Sindhu, pp. 268, &c.

<sup>1</sup> “An oblation of water must be next presented from the joined palms of the hand, naming the deceased and the family

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\* *Chūḍākarmādika.*



turn, along with the cattle (coming from pasture), to the village, and, upon the appearance of the stars, retire to rest, sleeping on mats spread upon the earth.\* Every day (whilst the mourning lasts), a cake (or ball) of food<sup>1</sup> is to be placed on the ground, (as an offering) to the deceased; and rice,† without flesh, is to be daily‡ eaten. Brahmans are to be fed for as many days as the mourner pleases; for the soul of the defunct derives satisfaction accordingly as his relatives are content with their entertainment.§ On the first day, or the third, or seventh, or ninth (after the death

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from which he sprung, and saying, 'May this oblation reach thee.'” Asiatic Researches, Vol. VII., p. 244.|| The text has:

यच्च तच्च स्थितायेतदमुकायेति वादिनः ।

<sup>1</sup> The proper period of mourning is ten days, on each of which, offerings of cakes and libations of water are to be made to the deceased, augmenting the number of cakes each day, so that, on the last day, ten cakes are presented. When the period is shorter, the same number of ten cakes must be distributed amongst the several days; or they may be, all, presented on one day. Nirnaya Sindhu, p. 429.

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\* कटधर्माक्षतः कुर्युर्भूमी स्रस्तारशायिनः ।

Here—compare p. 131, note, *supra*,—we encounter the unusual vocable *srastara*, with the variants *prastara*, *sahstara*, and *swastara*. Commentary A has *srastara*; commentary B, *prastara*: but, as both give the same definition, तृणशय्या, it is presumable that one or other of them is sophisticated as to the term defined.

On the expression कटधर्मान् the commentator remarks प्रेतकृत्यानि.

† So the commentator explains *bhakta*.

‡ *Divá*, 'by day.'

§ प्रेतक्षुप्तिं तथा याति बन्धुवर्गेषु भुञ्जता ।

|| Or Colebrooke's *Miscellaneous Essays*, Vol. I., pp. 159, 160.

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relatives may use beds;\* but they must still refrain from unguents and flowers, and must observe continence, after the ashes and bones have been collected, (until the mourning is over). When the deceased is a child,† or one who is abroad,‡ or who has been degraded, or a spiritual preceptor,§ the period of uncleanness is but brief, || and the ceremonies with fire and water are discretionary.¶ The food of a family in which a kinsman is deceased is not to be partaken of for ten days;<sup>1</sup> and, during, that period, gifts, acceptance, sacrifice, and sacred study are suspended. The

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<sup>1</sup> That is, a mere guest, or stranger, is not to partake of it. The food directed to be given to Brahmans is given, in general, only to the relatives of the deceased who are already unclean. In this respect, our text and the modern practice seem to differ

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(those connected by a common libation of water,) extends to the fourteenth degree; or, as some affirm, it reaches as far as the memory of birth and name extends. This is signified by *gotra* (or, the relation of family-name).” Colebrooke's *Two Treatises on the Hindu Law of Inheritance*, pp. 351, 352.

Compare the *Laws of the Mānavas*, V., 60.

\* Add ‘and seats’, *āsana*.

† That has not yet cut its teeth, says the commentator.

‡ And has been so for upwards of a year, the commentary adds.

As explanatory of what is meant by “abroad”, the following stanza is cited:

महानद्यन्तरं यच्च गिरिर्वा व्यवधायकः ।

वाचो यच्च विभिद्यन्ते तद्देशान्तरमिष्यते ॥

§ *Guru*. A common variant, and preferred by commentary A, is *muni*.

|| *Sadyas*. It is stated, by the scholiast, that it lasts only three nights, for one who dies abroad.

¶ वाचो देशान्तरस्थे च पतिते च गुरौ मृते ।

सद्यः शौचं तद्विच्छातो अक्षान्वुद्धम्वनादिषु ॥

After “brief” read: “likewise, optionally, as regards persons who die from water, fire, or hanging.”

term of impurity for a Brahman is ten days;\* for a Kshattriya,† twelve; for a Vaisya, half a month; and a whole month, for a Śúdra.<sup>1</sup> On the first day (after uncleanness ceases), the nearest relation of the deceased should feed Brahmans at his pleasure, but in uneven numbers, and offer to the deceased a ball of rice upon holy grass‡ placed near the residue of the food that has been eaten. After the guests have been fed, the mourner, according to his caste, is to touch water, a weapon, a goad, or a staff; as he is purified by such contact. He may then resume the duties prescribed for his caste, and follow the avocation ordinarily pursued by its members.

“The Śráddha enjoined for an individual§ is to be repeated on the day of his death, (in each month, for a year),<sup>2</sup> but without the prayers and rites performed

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from the primitive system, as described by Manu, III., 187. || The eleventh or twelfth day is the term on which the Śráddha which crowns the whole of the funeral rites is to be performed, and when Brahmans are to be invited. Nirnaya Sindhu, p. 437.

<sup>1</sup> The number of Pindas, however, is, for each case, the same, or ten. Nirnaya Sindhu, p. 429.

<sup>2</sup> So Manu, III., 251. ¶ It may be doubted if the monthly

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\* The ceremonial uncleanness of the Bráhmaṇ lasts as long as that of the Kshattriya, according to my MSS., which here read:

विप्रक्षीतद्वादशाहं राजन्यस्त्राण्यशौचकम् ।

But the Translator has the support of the *Mánavadharmatástra*, V., 83.

† *Rájanya*, in the original.

‡ *Darbha*.

§ This phrase is to render *ekoddishṭa*.

॥ पूर्वेषुरपरेषुर्वा आहुकर्मस्युपस्थिते ।

निमन्त्रयेत त्र्यवरान्सम्यग्विप्रान्ययोदितान् ॥

¶ ?



on the first occasion, and without offerings to the Viśwadevas.\* A single ball of food is to be offered to the deceased, as the purification of one person; and Brahmans are to be fed.† The Brahmans are to be asked, by the sacrificer, if they are satisfied; and, upon their assent, the prayer 'May this ever satisfy such a one' (the deceased,) is to be recited.‡

"This is the Śrāddha called Ekoddishṭa, which is to be performed (monthly,) to the end of a twelve-month (from the death of a person); at the expiration of which, the ceremony called Sapiṇḍana§ is to be observed. The practices of this rite are the same as those of the monthly obsequies; but a lustration is to be made with four vessels of water, perfumes, and sesamum. One of these vessels is considered as dedicated to the deceased; the other three, to the progenitors in general; and the contents of the former are

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Śrāddha was part of the ancient system, although Kullūka Bhaṭṭa supposes it to be referred to (v. 248), and supplies the fancied omission of the text.

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\* मृताहनि च कर्तव्यमेकोद्दिष्टमतः परम् ।

आहुतादिक्रियादिवनियोगरहितं हि तत् ॥

The commentator says that the Viśwe devas are here intended; and the Translator has substituted his explanation.

† एकोऽर्घस्तच्च दातव्यस्तच्चिविकं पवित्रकम् ।

प्रेताय पिण्डो दातव्यो भुक्तवत्सु द्विजातिषु ॥

‡ प्रश्नश्च तत्राभिरतिर्यजमानैर्द्विजव्यगाम् ।

अचव्यममुकस्येति वक्तव्यं विरती तथा ॥

§ The term here used, in the original, is *sapiṇḍīkaraṇa*, as a little below.

to be transferred to the other three,\* by which the deceased becomes included in the class of ancestors, to whom worship is to be addressed, with all the ceremonies of the Śráddha. The persons who are competent to perform the obsequies (of relations connected by the offering of the cake) are the son, grandson, great-grandson, a kinsman of the deceased,† the descendants of a brother, or the posterity of one allied by funeral offerings. In absence of all these, (the ceremony may be instituted) by those related by presentations of water only, or those connected, by offerings of cakes or water, to maternal ancestors. Should both families (in the male line) be extinct, the last obsequies may be performed by women, or by the associates of the deceased in religious or social institutions,‡ or by any one who becomes possessed of the property of a deceased kinsman.§

“Obsequial rites are of three descriptions,—initiative, intermediate, and subsequent.<sup>1</sup> The first are those which are observed after the burning (of the corpse),

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<sup>1</sup> Púrva, ‘first’; Madhyama, ‘middle’; and Uttara, ‘last’.

---

\* पाचं प्रेतस्य तत्रैकं पात्रत्रययुतं तथा ।

सेचयेत्पितृपात्रेषु प्रेतपात्रं नृप त्रिषु ॥

† *Bandhu*. “*Bandhu*, cognate or distant kin, corresponding nearly to the Cognati of the Roman law.” Colebrooke’s *Two Treatises on the Hindu Law of Inheritance*, p. 352, note.

‡ The phrase “associates of the deceased,” &c. is to represent *sanghātintargata*, on which the commentator observes: संघातः सार्थो याचिकसमुदायः । तच्च मृतस्य तदन्तर्गतेः । प्रेतक्रियार्येत्यर्थः । समानप्रवरसमानशास्त्रादिरूपः संघात इति केचित् ।

§ *Utsanna-bandhu*.



until the touching of water, weapons, &c., (or, until the cessation of uncleanness); the intermediate ceremonies are the Śráddhas called Ekoddishṭa, which are offered every month; and the subsequent rites are those which follow the Sapindíkarāṇa, when the deceased is admitted amongst the ancestors of his race: and the ceremonies are, thenceforth, (general or) ancestral. The first set of rites (as essential) are to be performed by the kindred of the father or mother,—whether connected by the offering of the cake or of water,—by the associates of the deceased,\* or by the prince who inherits his property. The first and the last rites are, both, to be performed by sons and other relations, and by daughter's sons, and their sons; and so are the sacrifices on the day of the person's death. The last class, or ancestral rites, are to be performed annually, with the same ceremonies as are enjoined for the monthly obsequies; and they may be, also, performed by females. As the ancestral rights are, therefore, most universal, I will describe to you, O king, at what seasons, and in what manner, they should be celebrated.”†

---

\* *Sanghātāntargata.*

† तस्मादुत्तरसंज्ञा या क्रिया तां शृणु पार्थिव ।  
यदा यदा च कर्तव्या विधिना येन चानघ ॥

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## CHAPTER XIV.

Of occasional Śráddhas or obsequial ceremonies: when most efficacious, and at what places.

AURVA proceeded.—“Let the devout performer of an ancestral oblation<sup>1</sup> propitiate Brahma, Indra, Rudra,

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<sup>1</sup> We may here take the opportunity of inquiring who are meant by the Pitris: and, generally speaking, they may be called a race of divine beings, inhabiting celestial regions of their own, and receiving into their society the spirits of those mortals for whom the rite of fellowship in obsequial cakes with them, the Sapindikarana, has been duly performed. The Pitris collectively, therefore, include a man's ancestors; but the principal members of this order of beings are of a different origin. The Vayu, Matsya, and Padma Puranas, and Hari Vamsa, profess to give an account of the original Pitris. The account is much the same, and, for the most part, in the same words, in all. They agree\* in distinguishing the Pitris into seven classes; three of which are without form (अमूर्तयः), or composed of intellectual, not elementary, substance, and assuming what forms they please; and four are corporeal (समूर्तयः). When they come to the enumeration of the particular classes, they somewhat differ; and the accounts, in all the works, are singularly imperfect. According to a legend given by the Vayu and the Hari Vamsa, the first Pitris were the sons of the gods. The gods, having offended Brahmá, by neglecting to worship him, were cursed, by him, to become fools; but, upon their repentance, he directed them to apply to their sons, for instruction. Being taught, accordingly, the rites of ex-

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\* From the *Harivamśa*, śl. 932:

सन्निते जयतां त्रेष्ट सर्वे पितृगणाः स्मृताः ।  
चत्वारो मूर्तिमन्तो वै जय एषाममूर्तयः ॥



the Aświns,\* the sun, fire, the Vasus, the winds,† the Viśwadevas, the sages, birds, men, animals,‡ reptiles,§

piation and penance, by their sons, they addressed them as fathers; whence the sons of the gods were the first Pitris.

ते पुत्रानब्रुवन्प्रीता बन्धसंघा दिवौकसः ।

यूयं वै पितरोऽस्माकं यैर्वयं प्रतिबोधिताः ॥॥

So the Matsya has:

मन्वन्तरेषु जायन्ते पितरो देवसूनुवः ।

‘The Pitris are born, in the Manwantaras, as the sons of the gods.’ The Hari Vamśa¶ makes the sons assume the character of fathers; addressing them, ‘Depart, children:’

गम्यतां पुत्रका एवं पुत्रिहताश्च ते तदा ।

Again, the Vāyu Purāṇa declares the seven orders of Pitris to have been, originally, the first gods, the Vairājas, whom Brahmā, with the eye of Yoga, beheld in the eternal spheres, and who are the gods of the gods:

लोकाः सान्तानिका नाम यत्र तिष्ठन्ति भास्वराः ।

ते वैराजा इति ख्याता देवानां दिवि देवताः ॥

\* \* \* \* \*

आदिदेवा इति ख्याता महासत्त्वा महीश्वरः । \*\*

\* \* \* \* \*

तेषां सप्त समाख्याता गणास्ते लोकपूजिताः ।

अमूर्तयस्त्रयस्तेषां चत्वारऽनु समूर्तयः ॥

Again, in the same work, we have the incorporeal Pitris called Vairājas,†† from being the sons of the Prajāpati Virāja:‡‡

\* Nāsatyas, their synonym, in the original.

† *Māruta* is the Sanskrit expression. For the Maruts, or Mārutas, deities so called, see Vol. II., p. 79. ‡ *Paśu*. § *Sarīśīpa*.

|| This is from the *Vāyu-purāṇa*. Compare the *Harivamśa*, śl. 917, 918. ¶ Śl. 912.

\*\* Here I have filled out a line which Professor Wilson, it should seem, was not enabled, from the illegibility of his MSS., to decipher in its entirety. †† See Vol. II., p. 227, text and note 1.

‡‡ For “the patriarch Vairāja”, see Vol. I., p. 177; and Vol. II., p. 86, and p. 262, note †. From Vol. I., p. 104, note 2, and p. 108, note 1, it

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moon's wane (or dark fortnight),\* or on the eighth day of the same period in certain months,† or at particular‡ seasons, as I will explain.

the three Purāṇas agree with Manu in representing as the sons of the patriarchs, and, in general, assign to them the same offices and posterity.§ They are the following:—

Agnishwattas—sons of Maríchi, and Pitris of the gods (Manu, || Matsya, Padma): living in Soma-loka, and parents of Achchhoda (Matsya, Padma, Hari Vaisa¶). The Vayu\*\* makes them residents of Viraja-loka, sons of Pulastya,†† Pitris of the demigods and demons, and parents of Pívarí; omitting‡‡ the next order of

\* This, the commentator observes, is the *darśa-śrāddha*.

† For these months,—three, or four, according to different authorities,—*vide infra*, p. 168, text and note ‡.

‡ *Kāmya*.

§ In the *Mārkaṇḍeya-purāṇa*, XCVI., 40—42, the Agnishwattas, Barhishads, Ajyapas, and Somapas are attached to the east, south, west, and north, respectively.

|| See the quotation in note || in the preceding page.

¶ Śl. 953, 954:

सोकाः सोमपदा नाम मरीचैर्य च वै सुताः ।  
 पितरो दिवि वर्तन्ते देवास्त्राभावयन्त्युत ॥  
 अमिष्वात्ता इति ख्याताः सर्व एवामितीजसः ।  
 एतेषां मानसी कन्या अच्छोदा नाम निम्बना ॥  
 " विरवा नाम ते सोका दिवि रोचन्ति ते गणाः ।  
 अमिष्वात्ताः स्मृतास्त च पितरो भास्वरप्रभाः ॥  
 त च ते दानवगणा रघोगर्भवर्किनराः ।  
 भूतसर्पपिशाचाश्च भावयन्ति फलार्चिनः ॥  
 एते पुत्राः समाख्याताः पुनहस्त प्रजापतेः ।  
 च य एते गणाः प्रोक्ता धर्ममूर्तिधराः शुभाः ॥  
 एतेषां मानसी कन्या पीवरी नाम विश्रुता ।  
 योगिनी योगिपत्नी च योगिमाता तथैव च ॥

†† My MSS. have Pulaha. See the last note.

‡‡ Without doubt, there is a hiatus in my MSS. of the *Vāyu-purāṇa*. These contain, nearly word for word, the three lines—all but their

“When a householder finds that any circumstance has occurred, or a distinguished guest has arrived, on

Pitris, to whom these circumstances more accurately refer. The commentator on the Hari Vamśa\* derives the name from Agnishu (अग्निषु), ‘in or by oblations to fire,’ and Átta (आत्ताः), ‘obtained,’ ‘invoked.’

Barhishads—sons of Atri, and Pitris of the demons (Manu†): sons of Pulastya, Pitris of the demons, residents in Vaibhrajā,‡ fathers of Pívarī (Matsya, Padma, Hari Vamśa§).

opening, गिरता दिवि—ending the extract in note § in p. 165, *infra*; and there was, probably, mention, in what preceded, of the Barhishads. These personages were, then, it seems, regarded as sons of Vasishtha, as dwellers in Jyotirbhāsin, and as parents of a mind-born daughter by name Go. It should be added, that my MSS. of the *Vāyu-purāṇa* elsewhere mention the Barhishads again and again; as in the line:

अग्निष्वात्ता बर्हिषदः पितरो द्विविधाः स्मृताः ।

Also see Vol. II., p. 303, notes 1 and ७.

\* अग्निषु अग्निसाध्येषु कर्मसु आत्ताः गृहीताः पित्र्यदिष्विष्टिषु ।  
Nilakañtha.

† III., 196:

देवदानवयक्षाणां गन्धर्वोरगरक्षसाम् ।

सुपर्णकिंनराणां च स्मृता बर्हिषदोऽचिन्ताः ॥

‡ Nilakañtha, commentator on the *Harivamśa*, glosses this word thus:  
वैभ्राजा इति । विभ्राजः सूर्यस्त्रेमे वैभ्राजाः ।

§ *Śl.* 974—977:

वैभ्राजा नाम लोकास्ते दिवि भान्ति सुदर्शनाः ।

यत्र बर्हिषदो नाम पितरो दिवि विश्रुताः ॥

तान्दानवगणाः सर्वे यक्षगन्धर्वराक्षसाः ।

नागाः सर्पाः सुपर्णाश्च भावयन्त्वमितीजसः ॥

एते पुत्रा महात्मानः पुलस्त्यस्य प्रजापतेः ।

महात्मानो महाभागास्तेजोयुक्तास्तपस्विनः ॥

एतेषां मानसी कन्या पीवरी नाम विश्रुता ।

योगा च योगिपत्नी च योगिमाता तथैव च ॥

Also see note ‡‡ in the preceding page.



which account ancestral ceremonies are appropriate, he should celebrate them.\* He should offer a volun-

These three are the formless or incorporeal Pitris.

Somapas,—descendants of Bhṛigu, or sons of Kavi by Swadhá, the daughter of Agni;† and Pitris of the Brahmans (Manu‡ and Vayu Purána§). The Padma calls them Úshmapas. The Hari Vaṁsa || calls the Somapas—to whom it ascribes the same de-

\* आद्याहमागतं द्रव्यं विशिष्टमथवा दिवम् ।

आद्यं कुर्वीत विज्ञाय \* \* \* \* \*

† Swadhá appears, in Vol. I., p. 109, as daughter of Daksha and Prasúti. For her husbands, *vide ibid.*, pp. 156, 157. Also *vide supra*, p. 122, note ‡, *ad finem*.

Nilakaṁṭha, commentator on the *Harivamśa*, says that Hiraṇyagarbha, mentioned in the passage in note ||, below, intends Agni: कवेर्द्वि-तरि स्वधायाम् । हिरण्यगर्भस्याग्नेः सुताः ।

‡ III., 197, 198:

सोमपा नाम विप्राणां चरियाणां हविर्भुजः ।

वैश्वानामाज्यपा नाम शूद्राणां तु सुकाशिनः ।

सोमपास्तु कवेः पुत्रा हविष्मन्तोऽङ्गिरःसुताः ।

पुत्रस्त्वस्याज्यपाः पुत्रा वसिष्ठस्य सुकाशिनः ॥

§ My five MSS. of the *Váyu-purána* do not here tally with those on which Professor Wilson depended.

|| Śl. 997—999:

उत्पन्ना ये स्वधायां ते सोमपा वै कवेः सुताः ।

हिरण्यगर्भस्य सुताः शूद्रास्ताम्भावयन्त्युत ॥

मानसा नाम ते लोका यत्र तिष्ठन्ति ते दिवि ।

तेषां वै मानसी कन्या नर्मदा सरितां वरा ॥

यां भावयन्ति भूतानि दक्षिणापथगामिनीम् ।

जनिषी चसदस्त्रीः सा पुण्ड्रकुत्सपरियहः ॥

The Somapas are here—as in the *Matsya-purána*,—said to dwell in Mánasa, and to have the river Narmadá for mind-born daughter. In Śl. 941, Mená, too, is their mind-born daughter. But *vide supra*, p. 159, note ||. Compare, also, note ‡ in p. 165, *infra*.



tary sacrifice, upon any atmospheric portent,\* at the equinoctial and solstitial periods, at eclipses of the sun

scent as the Váyu,—the Pitris of the Śúdras; and the Sukálas, the Pitris of the Brahmans.†

Havishmats‡—in the solar sphere, sons of Angiras, and Pitris of the Kshatriyas (Manu, § Vayu, || Matsya, Padma, Hari Vainśa ¶).

\* *Vyatipáta*. On the malignant aspect so called, an astrological *yoga*, see Professor Whitney's comment at p. 236 of the American translation of the *Súrya-siddhanta*: or Colebrooke's *Miscellaneous Essays*, Vol. I., p. 187; Vol. II., p. 363.

† In the *Nirñayasindhu*, III., B, fol. 11 r, Bombay edition, the *Nandi-purāṇa*—not called an *Upapurāṇa*—is quoted as follows:

अग्निष्वात्ता ब्राह्मणानां पितरः परिकीर्तिताः ।  
राक्षां बर्हिषदो नाम विशां काव्याः प्रकीर्तिताः ।  
सुकासिनस्तु शूद्राणां व्यामा स्नेच्छान्यजातिषु ॥

Here the Agnishwattas are declared to be the *pitris* of the first caste; the Barhishads, of the second; the Kavyas, of the third; the Sukalins, of the fourth; and the Vyamas,—‘Fumes’, mere smoke,—of *mlechchhas* and the lowest castemen.

Of the Vyamas I know of no mention except in passages from the *Nandi-purāṇa*, for which see Dr. Aufrecht's *Catalogus*, &c., p. 81; also, note || in the next page, and p. 166, *infra*, note ‡.

‡ Here I have corrected “Havishmantas”. § See the next note.

|| As is seen in note ‡ in the preceding page, a Havishmat is synonymously denominated a Havirbhuj. A third designation is Upahuta, which occurs in the following passage and elsewhere:

मरीचिगर्भांस्ते लोकान्समाश्रित्य दिवि स्थिताः ।  
एते ह्यङ्घ्रिरसः पुत्राः साध्वैः सह विवर्धिताः ॥  
उपहृताः स्मृतास्ते तु पितरो भास्वरा दिवि ।  
तान्श्चक्षियगणा बृद्धा भावयन्ति फलार्थिनः ॥  
एतेषां मानसी कन्या यशोदा नाम विश्रुता ।  
पत्नी सा विश्वमहत्तः क्षुषा वै विश्वशर्मणः ॥

These beings are here said to inhabit Marichigarbha, and to have a mind-born daughter Yaśodā.

Nilakantha thus comments on the first term in this passage: मरीचि-गर्भान् । सूर्यरश्मिप्रकाशान् ।

¶ In *fl.* 988—990, we have almost the very words of the extract in the



and moon, on the sun's entrance into a zodiacal sign, upon unpropitious aspects\* of the planets and as-

Ājyapas—sons of Kardama, Pitris of the Vaiśyas, in the Kāmaduha-loka † (Manu, ‡ &c.); but the lawgiver calls them the sons of Pulastya. § The Pitris of the Vaiśyas are called Kāvya, in the Nandi Upapurāna; || and, in the Hari Vamsa ¶ and its comment, they are termed Suswadhas,\*\* sons of Kardama, descended from Pulaha.

preceding note; except that the line is omitted which names the pitris under description, and that Yaśodā is said to be daughter-in-law of Vṛiddhaśarman.

\* “Unpropitious aspects” is to represent *pidā*, which signifies ‘occultation.’

† This seems to be a mistake. The *Matsya-purāṇa* has Kāmadugha. with which compare the *Mahābhārata*, *Vana-parvan*, śl. 15460. In the *Harivaṃśa*, the name is Kāmaga. See note ¶ in this page.

‡ *Vide supra*, p. 162, note †.

§ We read, in the *Vāyu-purāṇa*:

आज्यपा नाम पितरः कर्दमस्य प्रजापतेः ।  
समुत्पन्नस्य पुत्रहादुत्पन्नास्तस्य वै पुनः ॥  
लोकेष्वेतेषु वर्तन्ते कामनेषु विहंगमाः ।  
एतान्विश्रमन्ताः शब्दे भावयन्ति फलार्थिनः ॥  
एतेषां मानसी कन्या विरजा नाम विश्रुता ।  
ययातिर्वननी साध्वी पत्नी सा नरुषस्य तु ॥

It is stated here,—compare note ¶, below,—that the Ājyapas live in Kāmaga, and that they have a mind-born daughter Virajā.

|| See note † in the last page, and p. 166, note ‡, *infra*; also, Vol. I., Preface, p. LXXXVII.

¶ Śl. 993—996:

सुखधा नाम पितरः कर्दमस्य प्रजापतेः ।  
समुत्पन्नास्तु पुत्रहादुत्पन्नास्तस्य द्विवर्षभाः ॥  
लोकेषु दिवि वर्तन्ते कामनेषु विहंगमाः ।  
तांश्च विश्रमन्तास्तत भावयन्ति फलार्थिनः ॥  
तेषां वै मानसी कन्या विरजा नाम विश्रुता ।  
ययातिर्वननी ब्रह्मण्यहिषी नरुषस्य च ॥

\*\* My best MSS. yield Sumedhas, which reading seems to be preferred by Arjuna Miśra. The *Matsya-purāṇa* appears to exhibit Swaswadhas.

terisms, on dreaming unlucky dreams, and on eating the grain of the year's harvest.\* The Pitris derive sa-

Sukálinś—sons of Vasishthā, and Pitris of the Śúdras (Manu† and Vāyu Purāṇa ‡). They are not mentioned in the Padma. The Matsya inserts the name and descent, but specifies them as amongst the incorporeal Pitris:

अमूर्तिमन्तः पितरो वसिष्ठस्य मुक्तालिनः ।

नाम्ना तु मानसाः सर्वे सर्वे ते धर्ममूर्तयः ॥

It may be suspected that the passage is corrupt. The Hari Vamśa § makes the Sukálas sons of Vasishthā, the Pitris of the Brahmans; and gives the title of Somapas to the Pitris of the Sudras. In general, this work follows the Vayu, but with omissions and transpositions, as if it had carelessly mutilated its original.

\* *Navasasyágama.*

† See note ‡ in page 162, *supra*.

‡ They are there called Sukálas:

मुक्ताला नाम पितरो वसिष्ठस्य प्रजापतेः ।

हिरण्यगर्भस्य सुताः शुद्धास्मान्भावयन्त्युत ॥

मानसा नाम ते लोका वर्तन्ते यत्र ते दिवि ।

एतेषां मानसी कन्या गर्भदा सरितां वरा ।

सा भावयति भूतानि दक्षिणापथगामिनी ॥

जगती च सदस्वोर्हि पुण्ड्रकुत्सपरिमहः ।

The personages here spoken of are said to have their home in Mánasa; and a mind-born daughter is affiliated on them, in the form of the river Narmadá. Compare note || in p. 162, *supra*.

For discrepancies between this extract and that in the next note, additional to those pointed out by the Translator, *vide supra*, p. 160, note ‡‡.

The *Matsya-purāṇa*, by evident corruption, gives the Sukálinś—as it calls them—the synonym Mánasas.

§ *Śl.* 985, 986:

मुक्ताला नाम पितरो वसिष्ठस्य प्रजापतेः ।

निरता दिवि लोकेषु ज्योतिर्भासिषु भार्गव ॥

सर्वकामसमुद्देशु दिक्षास्मान्भावयन्त्युत ।

तेषां वै मानसी कन्या नीर्गन्ता दिवि विश्रुता ॥



tisfaction, for eight years, from ancestral offerings upon the day of new moon when the star of the conjunc-

Besides these Pitris or progenitors, other heavenly beings\* are, sometimes, made to adopt a similar character. Thus, Manu† says: “The wise call our fathers Vasus; our paternal grandfathers, Rudras; our paternal great-grandfathers, Ādityas; agreeably to a text of the Vedas:” that is, these divine beings are to be meditated upon, along with, and as not distinct from, progenitors. Hemadri quotes the Nandi Upapurana‡ for a different practice, and directs Vishnu to be identified with the father; Brahma, with the grandfather; and Siva, with the great-grandfather. This, however, is Śaiva innovation. The Vaishnavas direct Aniruddha to be regarded as one’s-self; and Pradyumna, Sankarshana, and Vāsudeva, as the three ancestors. Again, they are identified with Varuna, Prajapatya, and Agni; or, again, with months, seasons, and years. Nirṇaya Sindhu, p. 284. It may be doubted how far any of these correctly represent the original notions inculcated by the texts of the Vedas, from which,§ in the most essential particulars, they are derived.

\* Also *vide supra*, p. 98, note †; p. 163, note †. The Saumyas and Kavyas are mentioned in Vol. II., p. 303, text and note 1; also, with the Agnidagdhas and Anagnidagdhas, in the *Mānavadharmasāstra*, III., 199:

अग्निदग्धानग्निदग्धान्काव्यान्बर्हिषदस्तथा ।

अग्निष्वात्तांश्च सौम्यांश्च विप्राणामेव निर्दिशेत् ॥

In Goldstücker’s *Sanskrit Dictionary*, the Agnidagdhas are said to be certain *pitris* “who, when alive, kept up the household flame, and presented oblations with fire”; the Anagnidagdhas, *pitris*, “apparently, who, when alive, did not observe religious rites.”

† III., 284:

वसुन्वदन्ति वै पितृसुद्रांश्चैव पितामहान् ।

प्रपितामहांस्त्वादित्याश्च्युतिरेषा सनातनी ॥

‡ Some extracts from the *Nandi-purāṇa*,—as Hemādri, like the *Nirṇaya-sindhu*, calls the work here named,—and further particulars touching the *pitris*, will be found in a note at the end of the volume.

For the *Nandi-purāṇa*, *vide supra*, p. 163, note †.

§ Where?

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plained, by Sanatkumára, (the son of Brahmá), to the magnanimous Purúravas,\* when, full of faith and devotion to the Pitris, he inquired (how he might please them). The third lunar day of the month Vaisákha (April, May), and the ninth of Kárttika (October, November), in the light fortnight; the thirteenth of Nabha (July, August), and the fifteenth of Mágha (January, February), in the dark fortnight; are called, by ancient teachers, the anniversaries of the first day of a Yuga or age (Yugádyā), and are esteemed most sacred. On these days, water mixed with sesamum-seeds should be regularly presented to the progenitors of mankind; as well as on every solar and lunar eclipse; on the eighth lunations of the dark fortnights of Ágrahāyāna, Pausha, and Mágha† (November—February);‡ on the two days commencing the solstices, when the nights

\* Called, in the Sanskrit, by his metronym, Aila, i. e., son of Ilā.

† For an account of the *māhsāshṭakā* festival, see Professor Wilson's *Essays and Lectures*, &c., Vol. II., pp. 181, 182. Also *vide supra*, p. 106, note †.

‡ The text has only "on the three eighth days after the full moon", चिष्वष्टकासु; the months not being specified: but their names are stated in recent copies of commentary A,—though not in old ones, nor in commentary B,—in the following couplet, professedly taken from the *Kūrma-purāṇa*:

मार्गशीर्षे तथा पुष्ये माघमासे तथैव च ।

तिस्रोऽष्टकाः समाख्याताः दृष्ट्वाप्ये च सूरिभिः ॥

The months here named are Mārgaśirsha, Pushya,—a rare substitute for Pausha,—and Magha. I have, accordingly, corrected the Translator's "Ágrahayāna, Mágha, and Phalguna (December—February)."

According to Áśwalāyana's *Grihya-sūtra*, II., IV., 1, the great *ashtakās* are four in number, coming in the frosty and the dewy seasons, that is to say, in Mārgaśirsha, Pausha, Mágha, and Phalguna. Śāṅkhāyana, in his *Grihya-sūtra*, recognizes but three. See Dr. Stenzler's *Āśwalāyana*, Part II., p. 71; also, Kullūka and Medhātithi on the *Mānavadharmaśāstra*, IV., 150.



and days alternately begin to diminish; on those days which are the anniversaries of the beginning of the Manwantaras; when the sun is in the path of the goat; and on all occurrences of meteoric phenomena.\* A Śráddha at these seasons contents the Pitris for a thousand years: such is the secret which they have imparted. The fifteenth day of the dark half of the month Mágha, when united with the conjunction of the asterism over which Varuṇa presides (Śatabhishaj†), is a season of no little sanctity, when offerings are especially grateful to the progenitors. Food and water presented by men who are of respectable families, when the asterism Dhanishthá is combined with the day of new moon, content the Pitris for ten thousand years; whilst they repose for a whole‡ age, when satisfied by offerings made on the day of new moon when Árdra is the lunar mansion.§

\* चन्द्रायो माधवमासि यत्र  
दिग्बयश्चाप्ययनद्वयं च ।  
मन्वन्तरायास्त्रिद्वयस्तथैव  
च्छाया गवस्य व्यतिपातकालः ॥

These verses occur in only a few of my MSS. Commentary B recognizes them, but in silence; while commentary A omits them. Professor Wilson's translation supposes readings materially different from those here given.

On *Chhādyā gayasya*, "the shadow of the elephant", see Vol. II., p. 264, note \*; and pp. 276, 277; also, the *Laws of the Mānavas*, III., 274. For *vyatipāta*,—the same as *vyatīpāta*,—see p. 163, note \*, *supra*.

Compare, respecting the seasons most appropriate for exequial offerings, the *Laws of the Mānavas*, III., 122, 276; IV., 150; also, the *Yājñavalkya-smṛiti*, I., 217, 218. † Altered from "Śatābhishā."

‡ *Samagra*. There is a variant, *sahasra*, 'a thousand.'

§ तथैव चेद्भाद्रपदासु पूर्वाः  
काले तदा चत्क्रियते पितृभ्यः ।



“He who, after having offered food and libations to the Pitris, bathes in the Ganges, Satlaj, \* Vipásá (Beas), Saraswatí,† or the Gomatí at Naimisha,‡ ex-  
piates all his sins. The Pitris also say: ‘After having received satisfaction for a twelvemonth, we shall further derive gratification by libations offered, by our descendants, at some place of pilgrimage, at the end of the dark fortnight of Mágha.’§ The songs of the Pitris confer purity of heart, integrity of wealth, prosperous seasons, perfect rites, and devout faith,—all that men can desire. Hear the verses that constitute those songs, by listening to which all those advantages will be secured, O prince, by you: || ‘That enlightened

आहं परां तुष्टिमुपेत्य तेन  
युगं समयं पितरः स्वपन्ति ॥

This is the only reading that I find; and the asterism mentioned is Púrvabhádrapadá,—not “Árdrá”, which, on a rapid glance, might be surmised in the first line.

\* Śatadrú, in the original.

† See, for the Śatadrú, Vipásá, and Saraswatí rivers, Vol. II., pp. 130, 131, and 142—144.

‡ In the Sanskrit, *Naimisha-gomatí*, the Gomati of the country—apparently—in which lies the Naimisha forest, as distinguished from the better-known Gomatí in Oude; for which see Vol. II., p. 146, text and note 3. A third Gomati, a feeder of the Sindhu, is spoken of in the *Rigveda*, X., LXXV., 6. For the locality of Naimisha, see Professor Wilson's *Essays, Analytical, &c.*, Vol. I., p. 137.

§ नायन्ति चैतत्पितरः सदैव  
वर्षामघातुष्टिमवाप्य भूयः ।  
माघासितान्ते शुभतीर्थतोयि-  
र्यास्याम तुष्टिं तमयादिदत्तैः ॥

No other reading appears in my MSS.; and I would substitute, in lieu of “satisfaction for a twelvemonth”, “satisfaction under the asterism Maghá during the rainy season.”

Compare the *Laws of the Mánavas*, III., 273.

|| What follows is known as the *Pitri-gítá*.

individual who begrudges not his wealth, but presents us with cakes, shall be born in a distinguished family. Prosperous and affluent shall that man ever be, who, in honour of us, gives to the Brahmans, if he is wealthy, jewels, clothes, land, conveyances, wealth, or any valuable presents; or who, with faith and humility, entertains them with food, according to his means, at proper seasons. If he cannot afford to give them dressed food, he must, in proportion to his ability, present them with unboiled grain,\* or such gifts, however trifling, as he can bestow. Should he be utterly unable even to do this, he must give to some eminent Brahman, bowing at the same time before him, sesamum-seeds adhering to the tips of his fingers, and sprinkle water to us, from the palms of his hands, upon the ground;† or he must gather, as he may,‡ fodder for a day, and give it to a cow; by which he will, if firm in faith, yield us satisfaction. If nothing of this kind is practicable, he must go to a forest, and lift up his arms to the sun and other regents of the spheres,§

\* *Dhānya-māna*, i. e., as much as a man can eat, says the commentator.

† तिलैः सप्ताष्टभिर्वापि समवेताञ्जलाञ्जलीन् ।

भक्तिमत्तः समुद्दिश्य भुव्यस्माकं प्रदास्यति ॥

Instead of "and sprinkle , &c., read: "or, bowing in devotion, he will offer to us, by name, on the ground, handfuls of water, with seven or eight grains of sesamum."

‡ "Whencesoever he can", *yatah kutaschit*.

§ *Lokapāla*. This word, it should seem, more properly designates the four superintendents named in Vol. II., pp. 86 and 261–263. But it is also used, as here, for *dikpāla*. The *dikpālas*—see Vol. II., pp. 112, 118; also, p. 118, *supra*,—are, at least in the later Hindu writings, eight in number. I owe to Dr. Muir the indication of a passage in the *Taittiriya-brāhmaṇa*,—III., XI., 5,—where seven *devatās* or deities are



and say, aloud: I have no money, nor property, nor grain, \* nor anything whatever fit for an ancestral offering. Bowing, therefore, to my ancestors, I hope the progenitors will be satisfied with these arms tossed up in the air in devotion.' These are the words of the Pitris themselves; and he who endeavours, with such means as he may possess, to fulfil their wishes, performs the ancestral rite called a Śráddha."

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assigned as follows: Agni, to the east; Indra, to the south; Soma, to the west; Mitra and Varuṇa, to the north; Brihaspati, to the region above; and Aditi, to the region here below.

For a long list of *lokapálas*, see Professor Wilson's *Select Specimens of the Theatre of the Hindus*, Vol. I., p. 219, note †.

\* My MSS., and likewise the commentator, have *dhana* only; reading:

न मेऽस्ति वित्तं न धनं न धान्यम् ।

It may be conjectured that the Translator, supposing the lection to be न धान्यम्, wrote "nor grain", and forgot to strike it out, when he came to prefer "nor property."

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## CHAPTER XV.

What Brahmans are to be entertained at Śráddhas. Different prayers to be recited. Offerings of food to be presented to deceased ancestors.

AURVA proceeded:—"Hear, next, O prince, what description of Brahman should be fed at ancestral ceremonies.\* He should be one studied in various triplets of the R̥ig- and Yajur Vedas;<sup>1</sup> one who is

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<sup>1</sup> The Brahmans here particularized are termed *Trináchiketa*, *Trimadhu*, and *Trisuparna*, and are so denominated, according to the commentator, from particular parts of the Vedas. The first is so called from studying or reciting three *Anuvakas* of the *Káthaka* branch of the *Yajur-veda*, commencing with the term *Trináchiketa*; the second, from three *Anuvakas* of the same *Veda*, beginning *Madhuváta*, &c.; and the third, from a similar portion, commencing *Brahmavan namáni*. † The first and third terms

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\* The *párvaṇa-śráddha* is here described, says the scholiast.

† The commentator's words are: द्वितीयकाठकस्य।स्त्रयोऽनुवाका-  
स्त्रिषाचिकेताः। तदध्यायी तदनुष्ठाता च त्रिषाचिकेतः। मधु वाता  
इति तृषाध्यायी तद्व्रतस्य त्रिमधुः। ब्रह्मवेत्तमामीत्याद्यनुवाकत्रया-  
ध्यायी तद्व्रतस्य त्रिसुपर्णः। The *trináchiketa* is, thus, said to be so called  
from three *anuvakas* of the second *Káthaka*, denominated *trináchiketas*;  
the *trimadhu*, from three *riches*, beginning with the words *madhu váták*;  
and the *trisuparna*, from three *anuvakas*, beginning with the words  
*brahmañen namáni*.

Of the passage referred to the *Káthaka* I am unable to say anything at present. The three versicles opening with the words *madhu váták* appear first in the *R̥igveda*, as I., XC., 6–8; and they reappear in the *White Yajurveda*, as XIII., 27–29. The position of the Vaidik passage alleged to be connected with the *trisuparna* has not been traced out.

*Aparáditya*, commenting on the *Yājñavalkya-smṛiti*, I., 200, gives this definition of *trimadhu*, denoting a person: त्रिमध्व्याख्यं व्रतं कृत्वा-  
पसदाख्यमेव वेदभागमधीते स त्रिमधुः।



acquainted with the six supplementary sciences of the Vedas;<sup>1\*</sup> one who understands the Vedas; one who practises the duties they enjoin;<sup>2</sup> one who exercises

occur in Manu, III., 185; and Kullúka Bhalla explains *Trináchiketa* to mean a portion of the Yajur-veda, and the Brahman who studies it; and *Trisuparna*, a part of the *Rich*, and the Brahman who is acquainted with it. The *Nirnaya Sindhu* explains the terms in a like manner, but calls the *Trisuparna*, as well as the *Trináchiketa*, prayers, portions of the Yajus. The *Trimadhu* it assigns to the *Rich*. Other explanations are also given to the terms *Trináchiketa* and *Trisuparna*; the first being explained a Brahman who thrice performs the ceremony called *Chayana*;† and the last, one who, after the seven ascending generations, worships the *Pitris* termed *Somapas*.‡ These explanations are, however, considered less correct than the preceding, and which are thus given in the authority cited: चिषाचिकेतस्त्रिसुपर्णा यजुर्वेदिकदेशी तद्वृत्तेन तदध्यायिनी । . . . चिमधु चम्वेदिकदेशस्तदध्यायी ।

<sup>1</sup> For the six Angas, see p. 67, *supra*.

<sup>2</sup> So the commentator§ distinguishes the *Vedavit*,—the Brah-

\* *Shadlangavit*.

† केचित्त।चिकेतं चयनं चिः कृतवानित्वर्थमाहुः । And herewith agrees Sankara, where commenting on the *Katha Upanishad*, I., 17: चिषाचिकेतः । चिःकृतो नाचिकेतोऽपिचितो येन स चिषाचिकेतस्तद्विज्ञानस्तदनुष्ठानवान्वा ।

‡ यस्त सप्त पूर्वे सोमपाः स त्रिसुपर्ण इति बोपदेवः । “He of whom seven forefathers have drunk the juice of the moon-plant is a *trisuparna*: so says Bopadeva.” These words occupy the blank, indicated by asterisks, in the passage quoted at the end of the note here supplemented; and the definitions preceding them are referred to the same author.

§ His words are: वेदवित् । वेदार्थविचारकः । ओषियः । तदर्था-नुष्ठाता । In the *Mitáksharā*, I., 219, we read: ओषियः । श्रुताध्ययनसंपन्नः । Kullúka, on the *Mánavadharmasástra*, III., 128, says: छन्दोमाषाध्यायी ओषियः । Medhatithi has: ओषियः । छान्दसः छत्तममन्त्राद्ययिकां शाखामधीते यः ।

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“A false friend, a man with ugly nails\* or black teeth,† a ravisher, a Brahman who neglects the service of fire and sacred study, a vender of the Soma-plant, a man accused of any crime, a thief, a calumniator, a Brahman who conducts religious ceremonies for the vulgar; one who instructs his servant in holy writ, or is instructed in it by his servant; the husband of a woman who has been formerly betrothed to another; a man who is undutiful to his parents;‡ the protector of the husband of a woman of the servile caste,§ or the husband of a woman of the servile caste;|| and a Brahman who ministers to idols¶—are not proper persons to be invited to an ancestral offering.<sup>1</sup> On the first day, let a judicious man invite eminent teachers of the Vedas,\*\* and other Brahmans, and, according to their directions, determine what is

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<sup>1</sup> Manu, III., 150, &c.

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\* *Kunakhin*. The commentator explains this term to mean ‘with nails naturally bad.’ Neither Kullūka nor Medhātithi justifies Sir William Jones’s rendering, “a man with whitlows on his nails.” See his Translation of “Menu”, III., 153.

† ‘A eunuch’, *klība*, is omitted.

‡ Rather, an ‘abandoner’ of them, *ujjhaka*.

§ *Vtishali-sūti-poshṭṭi*, “the supporter of the offspring of a *vtishali*”, who seems to be a woman sprung from a man that has lost caste.

Professor Wilson read, for *sūti*, *pati*, which I find in some MSS. But the gloss, शत्रुपत्यपोषक., shows that *pati* is a clerical error.

|| *Vtishali*.

¶ *Devalaka*. He must have been so for three years, says the commentator, to incur disqualification. And yet an idol was reputed so holy that it was sacrilege to pass over its shadow. *Vide supra*, p. 137, text, and p. 138, note ||.

\*\* *Śrotriya*. *Vide supra*, p. 174, note §.

to be dedicated to the gods, and what to the Pitris.\* Associated with the Brahmans, let the institutor of an obsequial rite abstain from anger and incontinence.† He who, having eaten, himself, in a Sráddha, and fed Brahmans, and appointed them to their sacred offices, is guilty of incontinence, thereby sentences his progenitors to shameful suffering.‡ In the first place, the Brahmans before described are to be invited: but those holy men§ who come to the house without an invitation are, also, to be entertained. The guests are to be reverently received with water for their feet, and the like; and the entertainer, holding holy grass in his hand,|| is to place them, after they have rinsed their mouths, upon seats. An uneven number of Brahmans is to be invited in sacrifices to the manes; an even, or uneven, number, in those presented to the gods; or one only, on each occasion.¶

“Then let the householder, inspired by religious faith, offer oblations\*\* to the maternal grandfather,

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¹ As two, or five, at a ceremony dedicated to the gods; three, at the worship of the Pitris. Nirnaya Sindhu, p. 311.

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\* कथयेच्च तदेवेषां नियोगात्पैत्रदैविकान् ।

† Add ‘fatigue’, *átyása*; also, “this is a great offence on that occasion”, दोषस्तत्र महानयम् ।

‡ आद्ये नियुक्तो भुक्त्वा तु भोजयित्वा नियुज्य च ।

चवायी रेतसो गर्ते मञ्जयत्वात्मनः पितॄन् ॥

§ *Yati*; those being Bráhmans, as the original conditions.

|| *Pavitra-páni*; literally, ‘pure-handed’.

¶ It is directed, in the *Yājñavalkya-smṛiti*, I., 227:

युग्मान्दैवे यथाशक्ति पित्र्येऽयुग्मांस्तथैव च ।

\*\* *Sráddha*.



along with the worship of the Viśwadevas,<sup>1</sup> or the ceremony called Vaiswadeva,\* (which comprehends offerings to both paternal and maternal ancestors, and to ancestors in general).† Let him feed the Brahmans who are appropriated to the gods and to maternal ancestors, with their faces to the east; and those set apart for the paternal ancestors and ancestors in general, with their faces to the north.‡ Some say, that

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<sup>1</sup> The worship of the Viśwadevas§ (see p. 158, *supra*) forms a part of the general Śráddhas, and of the daily sacrifices of the householder. According to the Váyu, this was a privilege conferred upon them, by Brahmá and the Pitris, as a reward for religious austerities practised, by them, upon Himalaya. Their introduction as a specific class seems to have originated in the custom of sacrificing to the gods collectively, or to all the gods,|| as the name Viswadevas implies. They appear, however, as a

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\* तथा मातामहश्राद्धं वैश्वदेवसमन्वितम् ।  
कुर्वीत भक्तिसंपन्नस्तन्त्रं वा वैश्वदेविकम् ॥

† “It consists in oblations to the gods, to the manes, and to the spirits.” Colebrooke’s *Miscellaneous Essays*, Vol. I., p. 188.

‡ The original passage, in correct MSS., runs thus:

प्राङ्मुखान्भोजयेद्विप्रान्देवानामुभयार्थकान् ।  
पितृमातामहानां च भोजयेच्चाप्युदङ्मुखान् ॥

“For both sets of his ancestors let him feed, with their faces to the east, Brahmans retained for the gods called Viśwadevas; and let him also feed, with their faces to the north, Bráhmans retained for his paternal and maternal manes.”

The Translator, corrected above, transposed “east” and “north”.

Comment: उभयार्थकान् । पितृमातामहीयवैश्वदेवार्थकान् । पितृमातामहवर्गश्राद्धीयानुदङ्मुखानिति वान्वयः ।

Compare the *Yājñavalkya-smṛiti*, I., 228:

द्वौ देवे प्राङ्मुखः पित्र्य उदगेक्विकमेव वा ।

§ See note at the end of this chapter.

|| So the term signifies, literally: but I have never found it expressed by the compound “Viśwadevas”, as it is by Professor Wilson.



the viands of the Śrāddha should be kept distinct for these two sets of ancestors; but others maintain, that they are to be fed with the same food, at the same time.\* Having spread Kuśa grass for seats,† and offered libations, according to rule, let the sensible

distinct class, in the Vedas;§ and their assumption of this character is, therefore, of ancient date. The daily offering to them is noticed by Manu, III., 90,|| 121;¶ and offerings to ‘the gods’ are, also, enjoined at the beginning and end of a Śraddha. Kulūka Bhaṭṭa understands, here, the Viśwadevas; and it probably is so: but, in another verse, different divinities are specified: “First, as it is ordained, having satisfied Agni, Soma, and Yama, with clarified butter, let him proceed to satisfy the manes of his progenitors.”\*\* Verse 211.†† Manu also directs them to be worshipped first and last in order. See Asiatic Researches, Vol. VII., pp. 265, 271, &c.‡‡

\* पृथक्पृथक् केचिदाहुः श्राद्धस्य करणं नृप ।  
एकत्रैकेन पाकेन वदन्यन्वे महर्षयः ॥

† *Viśhṭara*.

‡ *Argha*.

§ Professor Wilson has elsewhere observed, that “The Viśwadevas are, sometimes, vaguely applied to divinities in general; but they also form a class, whose station and character are imperfectly noticed, but who are entitled, at most religious rites, to share in the solemnity.” Translation of the *Rigveda*, Vol. I., p. 9, note b.

Bhaga, Mitra, Aditi, Daksha, Asridh, Aryaman, Varuna, Soma, and the Aswins, named together in the *Rigveda*, LXXXIX., 3, are said to be considered as Viśwe devas.

Of all these Daksha alone is included in any of the various lists of post-vaiddik Viśwe devas collected in the last note in p. 189, *infra*.

॥ विश्वेभ्यश्च देवेभ्यो बलिमाकाश उत्क्षिपेत् ।  
दिवाचरेभ्यो भूतेभ्यो गन्तचारिभ्य एव च ॥

¶ See Vol. II., p. 22, note §.

\*\* Sir William Jones’s translation.

†† अग्नेः सोमयमाभ्यां च कृत्वाध्यायनमादितः ।  
हविर्दानेन विधिवत्पश्चात्संतर्पयेत्पितॄन् ॥

‡‡ Or Colebrooke’s *Miscellaneous Essays*, Vol. I., pp. 161, 188, &c.



man invoke the deities, with the concurrence of the Brahmans who are present.<sup>1</sup> Let the man who is acquainted with the ritual offer a libation to the gods, with water and barley; having presented to them flowers,\* perfumes, and incense.† Let him offer the same to the Pitris, placed upon his left; and, with the consent (of the Brahmans), having first provided seats of Kusa‡ grass doubled, let him invoke, with (the usual) prayers, the manes (to the ceremony), offering a libation, on his left hand, of water and sesamum. He will then, with the permission of the Brahmans, give food to any guest who arrives at the time, or who is desirous of victuals, or who is passing along the road:§ for holy saints and ascetics, || benefactors

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<sup>1</sup> The text is तदनुज्ञया, 'with *their* assent;' but no noun occurs, in the sentence, with which the relative is connected. It must mean the Brahmans, however; as in this passage of Vṛiddha Parásara: "Let the sacrificer place his left hand on the Brahman's right knee, and say, 'Shall I invoke the Viśwadevas?' And, being desired to invoke them, let him address them with the two Mantras, 'Viśwadevas, he is come!' 'Viśwadevas, hear him!'"

ततः सर्वं करं न्यस्य विप्रदक्षिणानुनि ।  
 देवानावाहयिष्येऽहमिति वाचमुदीरयेत् ॥  
 आवाहयेदनुज्ञातो विन्धे देवाः स आगतः ।  
 विन्धे देवाः शृणुतेममिति मन्त्रद्वयं पठेत् ॥ ¶

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\* *Srag*, 'garlands.'

† Add 'lights', *dīpa*.

‡ *Darbha*, in the original.

§ काले तच्चातिथिं प्राप्तमन्नकामं नृपाध्वजम् ।

|| The original has only one word, *yogin*, for "holy saints and ascetics."

¶ Bṛihat-Parásara's *Dharmasāstra*, V., 184, 185.

of mankind, are traversing this earth, disguised in various shapes.<sup>1</sup> On this account, let a prudent man welcome a person who arrives at such a season: for inattention to a guest frustrates the consequences of an ancestral offering.

“The sacrificer is then to offer food, without salt or seasoning,\* to fire,<sup>2</sup> three several times, with the consent of the assistant Brahmans; exclaiming, first: ‘To fire, the vehicle of the oblations;† to the manes! Swáhá!’ Next, addressing the oblation‡ to Soma, the lord of the progenitors, § and giving the third to Vaiswata. || He is then to place a very little of the residue of the oblation ¶ in the dishes of the Brahmans; and, next, presenting them with choice viands, well-dressed and seasoned, and abundant, he is to request them, civilly, to partake of it at their pleasure.\*\* The

<sup>1</sup> This notion occurs, more than once, in the Váyu, in nearly the same words:

सिद्धा हि विप्ररूपेण चरन्ति पृथिवीमिमाम् ।

तस्मादतिथिमायान्तमभिगच्छेत्कृताञ्जलिः ॥

<sup>2</sup> This places the initiatory oblations noticed by Manu (see p. 178, note 1, *supra*) subsequent to the offerings to the Viswadevas.

\* *Vyanjana*; explained, by the scholiast, to denote pot-herbs and the like.

† *Karya*.

‡ *Akuti*.

§ *Pitrimat*, ‘attended by the manes.’

|| The commentator observes: वैवस्वताय यमायेति पृथगाहुतिः  
शास्त्रिभेदव्यवस्थिता ।

¶ *Huta*.

\*\* ततोऽन्नमिष्टमत्यर्घमभीष्टमपि सत्कृतम् ।

दत्त्वा शुषध्वमिच्छातो वाच्यमेतदग्निपुरम् ॥



Brahmans are to eat of such food attentively, in silence, with cheerful countenances, and at their ease. The sacrificer is to give it to them, not churlishly, nor hurriedly,\* but with devout faith.

“Having, next, recited the prayer for the discomfiture of malignant spirits,<sup>1</sup> and scattered sesamum-seeds upon the ground, the Brahmans (who have been fed) are to be addressed,† in common with the ancestors (of the sacrificer), in this manner: ‘May my father, grandfather, and great-grandfather, in the persons of these Brahmans, receive satisfaction! May my father, grandfather, and great-grandfather derive nutriment from these oblations to fire!‡ May my father, grandfather, and great-grandfather derive satisfaction from the balls of food placed, by me, upon the ground! May my father, grandfather, and great-grandfather be pleased with what I have, this day, offered§ them in faith! May my maternal grandfather, his father, and his father, also enjoy contentment from my offerings! May all the gods || experience gratifi-

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<sup>1</sup> The Rakshoghna Mantra,—the extinguishing of a lamp lighted to keep off evil spirits, which is accompanied by a Mantra, or prayer. Asiatic Researches, Vol. VII., p. 274. ¶

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\* अकथ्यता चात्वरता ।

† *Dhyeya*, ‘to be meditated on.’

‡ पिता पितामहश्चैव तथैव प्रपितामहः ।

मम तृप्तिं प्रयान्त्वभिहोमाध्यायितमूर्तयः ॥

§ For *ihāhṛita*, ‘here offered,’ there is a variant, *udāhṛita*, ‘spoken.’

|| *Viśve devāḥ*.

¶ Or Colebrooke's *Miscellaneous Essays*, Vol. I., p. 191.

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the Brahmans).<sup>1\*</sup> Upon Kuśa† grass, the tips of which are pointed to the south, and lying near the fragments (of the meat), let the householder present the first ball of food, consecrated: with flowers and incense, to his father; the second, to his grandfather; and the third, to his great-grandfather: and let him satisfy those who are contented with the wipings of his hand, by wiping it with the roots of Kuśa grass.<sup>2</sup> § After presenting balls of food to his maternal ancestors, in the same manner, accompanied by perfumes and incense, he is to give to the principal Brahmans water, to rinse their mouths; and then, with attention and piety, he is to give the Brahmans|| gifts, according to his power, soliciting their benedictions, accompanied

<sup>1</sup> Part of this passage is in the words of Manu, III., 207:

अवकाशेषु चोचेषु नदीतीरेषु चैव हि ।

It is omitted in the MSS. in the Bengali character.

<sup>2</sup> Manu, III., 216. ¶

• दक्षिणाप्रवक्षं चैव प्रयत्नेनोपपादयेत् ।

अवकाशेषु चोचेषु नदीतीरेषु चैव हि ॥

“And he should carefully select a southerly slope, in a pure place, and also by the side of water.”

Compare the *Yājñavalkya-smṛiti*, I., 227:

परिक्षुते शुची देशे दक्षिणाप्रवक्षे तथा ।

† *Darbha*, its synonym, in the original; and so just below, and frequently.

‡ *Pijita*.

§ दर्भमुखे क्षेपभुजः प्रीत्येक्षेपघर्षणीः ।

|| *Pitṛebhyaḥ*, ‘to the manes,’ whom the Brāhmans represent. *Vide supra*, p. 182.

¶ नृप्य पिष्टांस्तत्स्रांसु प्रयतो विधिपूर्वकम् ।

तेषु दर्भेषु त हस्त निमृज्याक्षेपभागिनाम् ॥

with the exclamation 'Swadhá!'<sup>1</sup>\* Having made presents to the Brahmanas,† he is to address himself to the gods,‡ saying: 'May they who are the Viśwadevas be pleased with this (oblation)!' Having thus said, and the blessings to be solicited having been granted by the Brahmanas, he is to dismiss first the paternal ancestors, and then the gods. The order is the same with the maternal ancestors and the gods, in respect to food, donation, and dismissal. Commencing with the washing of the feet, until the dismissing of the gods and Brahmanas, the ceremonies are to be performed first for paternal ancestors, and then for ancestors on the mother's side.§ Let him dismiss the

<sup>1</sup> "Then let the *Brāhmans* address him, saying *swadhá*; for,

\* सुखधेत्वाग्निषा युक्तां दद्याच्छक्त्या च दक्षिणाम् ।

We are to read, then: "and let him give, according to his ability, a present, accompanied with the benediction *suswadhá*."

† 'To them', agreeably to the Sanskrit. See note || in the preceding page.

‡ *Vaiśwadevika*.

§ तथेति चोक्ते तैर्विप्रैः प्रार्थनीयास्तथाग्निषः ।

पश्चाद्विसर्जयेद्देवान्पूर्वं पित्र्यान्महामते ॥

मातामहानामप्येवं सह देवैः क्रमः स्मृतः ।

भोजने च स्वशक्त्या च दाने तद्वद्विसर्जने ॥

आपादशौचनात्पूर्वं कुर्याद्देवद्विषन्मसु ।

विसर्जनं तु प्रथमं पैत्रमातामहेषु वै ॥

"And, 'so be it' having been uttered by those Brāhmans, blessings are, likewise, to be solicited: and then let him dismiss, first, the *Brāhmans* entertained in the service of the manes, and, afterwards, those entertained in the service of the gods, O great-souled. For the maternal ancestors, too, along with the gods,—all these being represented by *Brāhmans*,—the order is laid down the same, as to food, donation according



Brahmans with kindly speeches and profound respect, and attend upon them at the end of the Śrāddha, until permitted, by them, to return. The wise man will then perform the invariable worship\* of the Viswadevas, and take his own meal, along with his friends,† his kinsmen, and his dependants.

“In this manner, an enlightened householder will celebrate the obsequial worship of his paternal and maternal ancestors, who, satisfied by his offerings, will grant him all his desires. Three things are held pure at obsequies,—a daughter’s son,‡ a Nepal blanket,

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in all ceremonies relating to deceased ancestors, the word *swadhā* is the highest benison.”§ Manu, III., 252. ||

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to ability, and, in like manner, as to dismissal. *In the Vaiśwadeva ceremony*, let him first do *everything*, beginning with the purification of the feet, for the Brāhman *entertained in the service* of the gods; but *let him first grant dismissal to the personated paternal ancestors and maternal ancestors.*”

On this passage the commentator remarks as follows: किञ्च पश्चाद्वि-  
सर्जयेदिति । अग्नेन विसर्जनमपि पितृपूर्वकमिति । अतोऽन्यत्सर्वं देव-  
पूर्वमेवेत्यर्थादुक्तम् । इममेवार्थं वैश्वदेवतन्त्रपत्रेऽप्याह । आपादेति ।  
पादप्रक्षालनात्प्रभृति देवार्थानां ब्राह्मणानां सर्वं प्रथमं कुर्यात्ततः  
पितृवर्गाणां ततो मातामहवर्गाणामिति । विसर्जनं त्विति । दक्षि-  
क्षाया उपलक्षणं पूर्वमेवोक्तत्वात् ।

\* *Nitya-kriyā*.

† *Pūjya* = *mānya*. Commentary.

‡ The MSS. have both *dauhitrāṅ* and *dauhitram*. And see note † in the next page.

§ This is Sir William Jones’s rendering.

॥ स्वधास्त्वित्वेव तं ब्रूयुर्ब्राह्मणास्तदनन्तरम् ।  
स्वधाकारः परा ह्याग्नीः सर्वेषु पितृकर्मसु ॥

and sesamum-seeds;<sup>1</sup> and the gift, or naming, or sight,

<sup>1</sup> We have, here, the words of Manu:

त्रीणि आद्ये पवित्राणि दौहित्रः कुतपस्त्रिधाः ।

III., 285. 'Three things are held pure, at such obsequies,—the daughter's son, the Nepal blanket, and sesamum-seed.' Sir William Jones's translation of these terms rests upon the explanation of Kullūka Bhaṭṭa of this and the verse preceding:

व्रतस्थमपि दौहित्रं आद्ये यत्नेन भोजयेत् ।

कुतपं चासने दद्यात्तिलैश्च विकिरेन्महीम् ॥ \*

'Let him give his daughter's son, though a religious student, food at a Śraddha, and the blanket for a seat,' &c. The commentator on our text says,† that some understand, by Daubitra, clarified butter made from the milk of a cow fed with grass gathered on the day of new moon; and some explain it a plate, or dish, of buffalo-horn.‡ Kutapa he interprets by Ashtāma Mu-  
hūrta, the eighth hour of the day, or a little after noon; although he admits, that some render it a blanket made of goat's wool.§

\* III., 234.

† His words are: दौहित्रो दुहितुः सुतः । कुतपोऽष्टमो मुहूर्तः ।  
दौहित्रमिति पाठे दौहित्रं घृतविशेषः ।

अमावास्यागते सोमे या च खादति गौस्तृणम् ।

दौहित्री सा मता तस्या घृतं दौहित्रमुच्यते ॥

इति । दौहित्रं खड्गपात्रमिति केचित् । केचित्तु कुतपमपि च्छागलोमजं कम्बलमाहुः । My oldest and best MSS. have अष्टमा घटिका, instead of अष्टमो मुहूर्तः. See Vol. I., p. 47, note 2; also, p. 120, note 2, *supra*.

The *Nirṇayasindhu* quotes, as follows, from the *Brahmaṇḍa-purāṇa*:

अमावास्यागते सोमे या खादयति गौस्तृणम् ।

तस्या गौर्यज्ञवेत्सीरं तद्दौहित्रमुदाहृतम् ॥

‡ Read 'rhinoceros-horn.' So explains the *Kalpataru*, says the *Nirṇayasindhu*: दौहित्रं खड्गपात्रमिति कल्पतरुः ।

§ Thus Vijnāneśwara understands it, in his comment on the *Yājñavalkya-smṛiti*, I., 186: कुतपः । पार्वतीयच्छागरोमनिर्मितः कम्बलः । And similarly Aparāditya. Also see the *Śabdakalpadruma*, *sub voce*.



of silver (is, also, propitious).<sup>1</sup> The person offering a Śraddha should avoid anger, walking about, and hurry: these three things are very objectionable.\* The Viśwadevas, and paternal and maternal ancestors, and (the living members of) a man's family, are, all, nourished by the offerer of ancestral oblations.

“The class of Pitris derives support from the moon; and the moon is sustained by acts of austere devotion.† Hence, the appointment of one who practises austerities, is most desirable. A Yogin set before a

These explanations are also noticed in the Nirṇaya Sindhu, p. 302; and, upon the authority of the Matsya Purāṇa, Kutapa is said to mean eight things which equally consume (Tap) all sin (Ku), or,—noon, a vessel of rhinoceros-horn, a Nepal blanket, silver, holy grass, sesamum, kine, and a daughter's son:

मध्याह्नः खड्गपात्रं च तथा नेपालकम्बलः ।

रौप्यं दर्भास्त्रिणा नावो दीहिचचाष्टमः स्मृतः ॥ §

पापं कुत्सितमित्थाङ्गस्तस्य संतापकारिणः ।

अष्टाविते यतस्तस्यात्कुतपा इति विश्रुताः ॥ ॥

<sup>i</sup> So the Matsya Purāṇa has ‘the gift, sight, and name, of silver are desired:’

रजतस्य तथा दानं दर्शनं नाम चेष्यते । ¶

The notion originates with Manu, III., 202.\*\*

\* भोक्तृरप्यच राजेन्द्र चयमेतन्न शास्यते ।

† सोमाधारः पितृगणो योगाधारश्च चन्द्रमाः ।

See Vol. II., pp. 298—303; and compare Vol. I., p. 90.

‡ Yogin.

§ I find दीहिच चाष्टमं स्मृतम्, also.

॥ Quoted in the Nirṇayasindhu.

¶ This line is cited by the commentator.

\*\* राजतेर्भावनिरेषामघो वा राजतान्वितिः ।

वार्यपि अद्यया दत्तमद्ययायोपकल्पते ॥

thousand Brahmans enables the institutor of obsequial rites to enjoy all his desires.”<sup>1</sup>\*

\* The same doctrine is inculcated by the *Váyu Purána*:† but it appears to be a Pauránik innovation; for Manu places the Brahman intent on scriptural knowledge and on austere devotion on a level, and makes no mention of the Yogin. III., 134. ‡

\* सहस्रस्यापि विप्राणां योगी चेतुरतः स्थितः ।

सर्वान्भोक्तृन्क्षारयति यजमानं तथा नृप ॥

Instead of “enables,” &c., read “saves all the eaters, and, likewise, the sacrificer.”

† Cited thus, in the commentary:

आग्ने प्रीताः पुनः सोमं पितरो योगमाश्रिताः ।

आध्याययन्ति योगेन चैखोक्तं तेन जीवति ॥

Just before, the scholiast quotes the ensuing stanza,—*sl.* 939—from the *Harivamśa*:

एतेऽस्यत्पितरस्तात योगिनां योगवर्धनाः ।

आध्याययन्ति ये पूर्वं सोमं योगबलेन वै ॥

In these passages, the manes are represented as nourishing the moon by their devotion of *yoga*.

‡ आगनिष्ठा द्विजाः केचित्तपोनिष्ठास्तथापरे ।

तपःस्वाध्यायनिष्ठाश्च कर्मनिष्ठास्तथापरे ॥

Note referred to at pp. 178, 179, *supra*.

The names and functions of the post-*vaidik* *Viśve devas* are set forth, in the *Likhita-smṛiti*, as follows:

ऋतुर्दक्षो वसुः सत्यः कासः कामो धुरिरोचनी ।

पुरूरवा माद्रवाश्च विन्धे देवाः प्रकीर्तिताः ॥

\* \* \* \* \*

इष्टिआग्ने ऋतुर्दक्षो वसुः सत्यश्च दैविके ।

कासः कामोऽपि कार्येषु काम्येषु धुरिरोचनी ।

पुरूरवा माद्रवाश्च पार्वणेषु नियोजयेत् ॥

Here the *Viśve devas* are said to be Kratu, Daksha, Vasu, Satya, Kāla, Kama, Dhuri, Rochana, Pururavaś, and Mādravas; ten, in all.

In Hemādri's *Śrāddhakalpa*, the *Bṛihaspati-smṛiti* is named as the source of these lines:



ऋतुर्दक्षो वसुः सत्यः कामः काशस्तथैव च ।  
ध्वनिश्च रोचनश्चैव तथा चैव पुरुरवाः ।  
आर्द्रवश्च दशैते तु विंशे देवाः प्रकीर्तिताः ॥

As well as of these:

इष्टिआज्ञे ऋतुर्दक्षः सत्यो नान्दीमुखे वसुः ।  
नैमित्तिके काशकामी काम्ये च ध्वनिरोचनी ।  
पुरुरवा आर्द्रवश्चैव पार्वणे समुदाहृतौ ॥

This last extract, slightly varied, is, in the *Śrāddhatattva*, likewise credited to Bṛihaspati.

And the following verses are professedly taken, by Hemādri, from the *Śankha-smṛiti*:

इष्टिआज्ञे ऋतुर्दक्षः संकीर्त्तौ वैश्वदेविके ।  
नान्दीमुखे सत्यवसू काम्ये च ध्वनिरोचनी ॥

But I can find nothing of the sort in Bṛihaspati and Śankha.

In the *Agni-purāṇa*, we read, according to Colebrooke's best MS., copied in the time of Akbar:

ऋतुर्दक्षो वसुः सत्यः काशः कामस्तथा ध्वनिः ।  
रोचकश्चाद्रवाश्चैव तथा चान्यः पुरुरवाः ।  
विंशे देवा भवन्त्येते दश सर्वत्र पूजिताः ॥  
विंशेदेवौ ऋतुर्दक्षौ सर्वास्त्रिष्टिषु विष्णुतौ ।  
नित्यं नान्दीमुखआज्ञे वसुसत्यौ च पैतृके ॥  
नवाष्टासभने देवौ कामकाशी सदैव हि ।  
अपि कन्यागते सूर्ये आज्ञे वा ध्वनिरोचकौ ।  
पुरुरवाश्चाद्रवाश्च विंशेदेवौ च पर्वणि ॥

The last half of this extract, slightly varied, is quoted in the *Nirṇa-yasinidhu*, in Rāmakṛishṇa's *Śrāddhagāṇapāṭi*, and in other works, as from the *Āditya-purāṇa*.

The ensuing enumeration is referred, in the *Rājyābhishekapaddhati*, to the *Agni-purāṇa*; but I have not been able to find it there:

ऋतुर्दक्षो वसुः सत्यः कामः काशो ध्वनिर्जयः ।  
पुरुरवा माद्रवाश्च विंशे देवाश्च राचनः ॥

Here the Viśve devas number eleven; the additional one being Jaya.

In the *Nīlīmayūkha* and *Hirtakamalākara*, we meet with the subjoined verses, taken, perhaps, from the *Vasishṭha-saṃhitā*:

ऋतुर्दक्षो वसुः सत्यः काशः कामो मुनिस्तथा ।  
धृतिमाश्रयश्चैव रोचमानस्तथैव च ।  
एते स्वामभिषिञ्चतु विंशे देवास्तथा दश ॥

The name Muni, in the first line, looks exceedingly like a mere clerical error.

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विष्णे देवाश्च विश्वायां धर्मोद्भूता इति श्रुतिः ।  
 दक्षश्चैव महाबाहुर्वसुश्च सुत एव च ॥  
 सुधर्मा च महाबाहुः शङ्खपाश्च महाबलः ।  
 पृथुश्चैव महाबाहुर्वपुष्मांश्च तथैव च ॥  
 चाशुषस्त्र मनोरिंते तथानन्तमहारणी ।  
 विश्वावसुसुपर्वाणी निष्कुम्भश्च महायशः ॥  
 रुद्रश्च ऋषिपुत्रो वै भास्करप्रमितश्रुतिः ।  
 विष्णेदेवान्देवमाता विष्णेशा जनयत्सुतान् ॥

Here, subject to correction, I read the names of thirteen Viśve devas, to-wit: Daksha, Vasu, Suta, Sudharman, Śankhapad, Prithu, Vapushmat, Ananta, Maharana, Viśwavasū, Suparvan, Nishkumbha, and Ruru. The first seven are said to be connected with the Manu Chākshusha. *Vide supra*, p. 11.

It is alleged, by the Translator,—Vol. II., p. 22, note 1,—that there are twelve Viśve devas, according to the *Matsya-purāṇa*. The passage, in that work, which names these supernals,—but without numbering them,—is much too corrupt, in my MSS., to invite conjectural mending. For the most part, if not throughout, it has, without question, a close genetic relationship to the last extract transcribed.

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## CHAPTER XVI.

Things proper to be offered, as food, to deceased ancestors: prohibited things. Circumstances vitiating a Sraddha: how to be avoided. Song of the Pitris or progenitors, heard by Ikshwáku.

AURVA continued.—“Ancestors are satisfied, for a month, with offerings of rice or other grain,\* with clarified butter,<sup>1</sup> with fish, or the flesh of the hare, of birds, of the hog, the goat, the antelope,† the deer,‡ the Gayal,§ or the sheep, or with the milk of the cow, and its products.<sup>2</sup> They are for ever satisfied with

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<sup>1</sup> See Manu, III., 266, &c. The articles are much the same; the periods of satisfaction somewhat vary.

<sup>2</sup> The expression Gavya (गव्य) implies all that is derived from a cow: but, in the text, it is associated with ‘flesh’; and, as the commentator observes, some consider the flesh of the cow to be here intended: मांसमध्यपाठाश्चांसमेवेत्यन्ये ।॥ But this, he adds, relates to other ages. ¶ In the Kali or present age, it implies milk and preparations of milk.\*\* The sacrifice of a cow or calf formed part of the ancient Śraddha. It then became typical; or, a bull was turned loose, instead of being slaughtered: and

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\* There is nothing, in the original, corresponding to “offerings of rice or other grain.” The scholiast, however, suggests such an addition.

† *Ania*, adjective of *ena*.

‡ *Ruru*; explained, in the commentary, by *prishata*. In Vol. I., p. 72, it is translated “antelope”.

§ *Gavaya*.

|| The commentator here refers, in terms, to a variant of the text.

¶ तत्तु युमान्तरीयमित्यवधेयम् ।

\*\* The five pure products of the cow are milk, curds, butter, her urine, and her dung.



flesh (in general), and with that of the long-eared white goat,\* in particular. The flesh of the rhinoceros, the Kálašáka (pot-herb), and honey are, also, especial sources of satisfaction to those worshipped at ancestral ceremonies. The birth of that man is the occasion of satisfaction to his progenitors, who performs, at the due time, their obsequial rites at Gayá. Grains that spring up spontaneously,† rice growing wild,‡ panic§ of both species (white or black||), vegetables that grow in forests,¶ are fit for ancestral oblations; as are barley, wheat, rice, sesamum, various kinds of pulse,\*\* and mustard.†† On the other hand, a

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this is still practised, on some occasions.‡‡ In Manu, the term Gavya is coupled with others, which limit its application:

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\* *Várddhríṇasa*. Some, according to the commentator, understand this word to denote a bird with a dark throat, a red head, and white wings.

† *Prasátiká*. The scholiast says: प्रसातिका देवधान्यानि । चार-  
खत्रीहिसदृशः । श्वेतशूका इति केचित् । Commentary A.

‡ नीवारा रक्तशूकाः । Commentary A. In the comment on the text of Vol. I., p. 95, *nivára* is defined चारखा व्रीहयः.

§ *Sydmáka*.

|| So adds the commentator.

¶ *Vanaushadhí*.

\*\* The original specifies *priyanyu*, *mudga*, *nishpáva*, and *kovidára*. *Nishpáva* is said, in one commentary, to be the same as *valla*; in the other, the same as *śibya*: and a gloss gives *yugapatra* as the synonym of *kovidára*. For these and other vegetable products named in this chapter, see the list in Vol. I., p. 95.

†† Unlike the list referred to in the preceding note, this does not profess to be exhaustive. In the former, we find the names of fourteen articles; in the latter, the names of twelve. This mentions five species of grains,—*prasátiká*, *mudga*, *nishpáva*, *kovidára*, and *śarshapa*,—omitted in the other; while the remaining seven species are common between both.

‡‡ See Colebrooke's *Miscellaneous Essays*, Vol. I., p. 177.



householder must not offer any kind of grain that is not consecrated, by religious ceremonies, on its first coming into season;\* nor (the pulse called) Rájamásha,† nor millet,‡ nor lentils, nor gourds,§ nor garlic, nor onions,|| nor nightshade,¶ nor camels' thorn,\*\* nor salt, nor the efflorescence of salt deserts,†† nor red vegetable extracts,‡‡ nor anything that looks like salt,§§ nor anything that is not commendable: nor is water fit to be offered at a Śráddha, that has been brought by night, or has been abandoned, or is so little as not to satisfy a cow, or smells badly, or is covered with froth. The milk of animals with undi-

संवत्सरं तु गव्येन पयसा पायसेन च ।

"A whole year with the milk of cows, and food made of that milk." ||| III., 271.

\* अन्नतामययणं यच्च धान्यजातं नरेश्वर ।

\* \* \* \* \* विवर्षयेत् ॥

† *I. e.*, *masha* not black, according to the commentator.

‡ *Anu.* Commentary A gives *china* as its synonym; B defines it by *sikshma-sáli*. In the comments on the text of Vol. I., pp. 94, 95, it is said, equivalently, to be *kshudra-sáli*, 'small rice'; while *chinaka* is explained to be *anu-tulya*.

§ *Alábi*.

|| Insert 'carrots' (?), *piñdamúlaka*. The commentary explains the word by पिण्डाकारमूलकं, 'a bulbous root.'

¶ *Gándhāraka*. शाकभेदः काञ्जिकं वा । Commentary.

\*\* *Karambha*. करम्भानि अविकसित। लाजाः । शाकभेद इत्येके । Commentary.

†† *Aushara*.

‡‡ आरक्षांश्चैव निर्यासान्.

§§ प्रत्यक्षलवणानि, which the commentator defines to be चतुर्दशलवणानि.

||| Sir William Jones.



vided hoofs, of a camel, a ewe, a deer,\* or a buffalo, is unfit for ancestral oblations. If an obsequial rite is looked at by a eunuch, a man ejected from society,† an outcast, a heretic, a drunken man, or one diseased, by a cock,‡ a naked ascetic,¹ a monkey, a village-hog,§ by a woman in her courses or pregnant,|| by an unclean person, or by a carrier of corpses,¶ neither gods nor progenitors will partake of the food. The ceremony should, therefore, be performed in a spot carefully enclosed.\*\* Let the performer cast sesamum on the ground, and drive away malignant spirits.†† Let him not give food that is fetid, or vitiated by hairs or insects, or mixed with acid gruel,‡‡ or stale.§§ Whatever suitable food is presented with pure faith, and with the enunciation of name and race,||| to ancestors,

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¹ Nagna is, literally, 'naked', but, as explained in the following chapter, means a Jaina mendicant. No such person is included, by Manu (III., 239, &c.), amongst those who defile a Śrāddha by looking upon it. The Vayu contains the same prohibition: नग्नादयो न पश्नेयुः ।

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\* The original word is *mārga*. But there is a variant, *chhāga*, 'of a goat.'

† *Apavidha*; defined महाजनपरित्यक्त. ‡ *Krikavāku*.

§ I have corrected the printer's blunder "a village-hag"; the original being *grāma-śūkara*.

|| *Sūtikā*. This, according to the commentator, is a woman ceremonially unclean by reason of recent childbirth.

¶ *Mṛitahāra*; explained by शवनिर्हरणवृत्तिः, in the commentary.

\*\* तस्मात्परिचिते कुर्याच्छ्राद्धं अद्यासमन्वितः ।

†† *Yatudhna*. See Vol. II., p. 292, near the foot.

‡‡ *Abhishava*; synonymized by *kānjika*, in the commentary.

§§ *Paryushita*. The scholiast says it means पक्वं रात्र्यन्तरितम् । Also *vide supra*, p. 126, note . . ||| *Gotra*.

at an obsequial oblation, becomes food to them (or, gives them nourishment). \* In former times, O king of the earth, this song† of the Pitris was heard by Ikshwáku,‡ the son of Manu, in the groves of Kalápa, (on the skirts of the Himálaya mountains§): ‘Those of our descendants shall follow a righteous path, who shall reverently present us with cakes at Gayá. May he be born in our race, who shall give us, on the thirteenth of Bhádrapada and Mágha, || milk, honey, and clarified butter; or when he marries a maiden, ¶ or

\* अद्यासमन्वितैर्दत्तं पितृभ्यो नामगोचतः ।

यदाहारास्तु ते जातास्तदाहारत्वमेति तत् ॥

† *Gáthá*.

‡ See, for him, Book IV., Chapter I.

§ It is a village there, says the scholiast, from whom this parenthesis is borrowed. His words are: कलापो हिमवत्पार्श्ववर्ती ग्रामविशेषः । The village of Kalápa is mentioned in Book IV., Chapter IV., *ad finem*.

|| The words “of Bhádrapada and Magha” correspond to वर्षासु च मघासु च, which means, “during the rainy season, and under the asterism Maghá.” Only one period, however, is intended; and that is during the month of Bhádrapada, according to the scholiast: वर्षासु । भाद्रपदे मघानक्षत्रे चयोदशीं प्राप्य । Compare note § to p. 170, *supra*.

¶ *Gaurí*. In definition of this term, the commentator adduces, from some unnamed *Smtiti*, the ensuing stanza:

अष्टवर्षा भवेद्गौरी नववर्षा तु रोहिणी ।

दशवर्षा भवेत्कन्या अत ऊर्ध्वं रजस्वला ॥

It appears, herofrom, that *gaurí* signifies a girl of eight years; *rohini*, one of nine; and *kanyá*, one of ten; after which age, a female is to be considered as a woman.

With this the stanza which I have quoted from the *Panchatantra*, in p. 102, note \*, *supra*, is unaccordant, as regards the *rohini*.

For what seems to be intended for the above, cited in a corrupt and curtailed form by Vallabhagani, see Goldstucker's *Sanskrit Dictionary*, *sub voce* अरजस्व.

By its acceptance of the strains of the *pitris*, our text sanctions the marriage of a *gaurí*. We have seen that this technicality is held to denote a maiden of eight; I nowhere find that it means a damsel more



liberates a black bull,<sup>1</sup> or performs any domestic ceremony agreeable to rule, accompanied by donations to the Brahmans!"\*\*

<sup>1</sup> Nīla vṛisha. But this animal is not altogether, or always, black. In the Brahma Purāṇa, as quoted in the Nirṇaya Sindhu,† it is said to be of a red colour, with light face and tail, and white hoofs and horns; or, a white bull, with black face, &c.; or, a black bull, with white face, tail, and feet.‡

<sup>2</sup> Very full descriptions of the Śrāddha occur in almost all

advanced; and it may be doubted whether the compiler of the *Vishṇu-purāṇa* took a different notion of its import.

*Kanyā*—*vide supra*, pp. 102–105,—is often used in the vague sense of 'virgin'. Such may, then, be a *gaurī*.

The commentator quotes, as follows, from the lawgiver Saṁvarta:

गौरीं ददन्नाकष्टं वैकुण्ठं याति रोहिणीम् ।  
कन्यां ददद्ब्रह्मलोकं रौरवं तु रक्षस्वनाम् ॥

"He who gives away a *gaurī* goes to Nākapīśhṭha; he who gives away a *rohiṇī*, to Vaikuṇṭha; he who gives away a *kanyā*, to Brahma-loka; but he who gives away a damsel whose courses have commenced, to Raurava."

Nākapīśhṭha is the highest heaven of the three specified. Raurava is a hell: see Vol. II., p. 216.

Ratnagarbha would have proved himself inconsistent indeed, if, while citing the two preceding stanzas with tacit approval, he had expressed himself as represented in note 2 to p. 101, *supra*.

\* I find only this reading:

यजेत वाय्वमेधेन विधिवद्दक्षिणावता ।

This is to be rendered: "or offers a hippocaust accompanied by remuneration agreeably to rule."

† The *Brahma-purāṇa* is there quoted much to this effect. The *Brahmaṇḍa-purāṇa*—with many other authorities,—is adduced, by Hemādri, as follows:

लोहितो यस्तु वर्णेन मुखे पुच्छे च पाण्डुरः ।  
श्वेतः सूरविषाणाभ्यां स नीलो वृष उच्यते ॥  
चरणाश्च मुखं पुच्छं यस्तु श्वेतानि गोपतेः ।  
साधारससवर्णस्तु तं नीलमिति निर्दिशेत् ॥

‡ In the *Āchārachandrikā*, bulls of different colours are appropriated to different castes.

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## CHAPTER XVII.

Of heretics, or those who reject the authority of the Vedas: their origin, as described by Vasishtha to Bhishma: the gods, defeated by the Daityas, praise Vishnu: an illusory being, or Buddha, produced from his body.

PARÁŚARA.—Thus, in former days, spake the holy Aurva to the illustrious monarch Sagara, when he inquired concerning the usages proper to be practised (by mankind): and thus I have explained to you the whole of those observances against which no one ought to transgress.\*

MATREYA.—You have told me, venerable sir, that an ancestral rite is not to be looked upon by certain persons, amongst whom you mentioned such as were apostates. I am desirous to learn whom you intended by that appellation;† what practices bestow such a title upon a man; and what is the character of the individual to whom you alluded.

PARÁŚARA.—The Rig-, Yajur-, and Sáma-Vedas constitute the triple covering of the several castes; and the sinner who throws this off is said to be naked (or apostate).‡ The three Vedas are the raiment of all the orders§ (of men); and, when that is discarded,

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\* मयाप्येतदशेषेण कथितं भवतो द्विज ।

समुद्युक्त्य सदाचारं कश्चिन्नाप्नोति शोभनम् ॥

† षण्ढापविद्धप्रमुखा विदिता भगवन्मम ।

उदक्वावाच ये सर्वे नममिच्छामि वेदितुम् ॥

‡ ऋग्यजुःसामसंज्ञेयं त्रयी वर्णावृत्तिर्द्विज ।

एतामुञ्जति यो मोहात्स नमः पातकी स्मृतः ॥

§ Varna.



they are left bare.<sup>1</sup> On this subject hear what I heard my grandfather, the pious Vasishta, relate to the magnanimous Bhíshma:

There was, formerly, a battle between the gods and demons,\* for the period of a divine year, in which the gods were defeated by the demons† under the command of Hráda.<sup>2</sup> The discomfited deities fled to the northern shore of the milky ocean,‡ where, engaging in religious penance, they thus prayed to Vishnu: “May

<sup>1</sup> This idea is expressed in nearly the same terms, in the Váyu Purána:

सर्वेषामेव भूतानां त्रयी संवरणं स्मृता ।

परित्यजन्ति ये मोहात्ते वै नग्नादयो जनाः ॥

“The three Vedas are the covering of all beings; and they who throw it off, through delusion, are called Nagnas, naked.” The notion is, probably, original with neither of the Puranas; and the metaphorical sense of the term is not that in which it was first employed: ascetics, whether of the Bauddha or of the Digambara order of Jainas, being, literally, Nagnas,—or, going naked. The qualified application of it, however, was rendered necessary by the same practice being familiar to ascetics of the orthodox faith. To go naked was not necessarily a sign of a heretic; and, therefore, his nudity was understood to be, rejecting the raiment of holy writ. Thus, the Vayu Purana extends the word to all ascetics—including naked Brahmans,—who practise austerities fruitlessly, that is, heretically or hypocritically:

वृथादण्डो वृथामुण्डो वृथानमश्च यो द्विजः ।

वृथाव्रती वृथावापी ते वै नग्नादयो जनाः ॥

“The Brahman who unprofitably bears a staff, shaves his head, goes naked, makes a vow, or mutters prayers,—all such persons are called Nagnas and the like.”

<sup>2</sup> A son of Hirańyakaśipu (Vol. II., p. 30).



the first of beings, the divine Vishnú, be pleased with the words that we are about to address to him, in order to propitiate the lord of (all) worlds; from which mighty cause all (created things) have originated, and into whom they shall again dissolve! Who is able to declare his praise? We, who have been put to shame by the triumph of our foes, will glorify thee, although thy true power and might be not within the reach of words.\* Thou art earth, water, fire, air, ether, mind,† crude matter,‡ and (primeval) soul.§ All this elementary creation, with or without visible form, is thy body; all, from Brahmá to a stock,|| diversified by place and time. Glory to thee, who art Brahmá, thy first form, evolved from the lotos springing from thy navel, for the purpose of creation! Glory to thee,¶ who art Indra,\*\* the sun, Rudra, the Vasus,†† fire,‡‡ the winds,§§ and even, also, ourselves! Glory to thee, Go-

\* तथाप्यरातिविध्वंसध्वस्तवीर्या भवार्चिनः ।

त्वां क्षोष्यामस्तवोक्तीनां याचात्म्यं नैव गोचरे ॥

"*Albeit thy real selfhood is not within the scope of words, yet we, whose might has been destroyed by discomfiture at the hands of our enemies, being solicitous of renewed welfare, will, according to our understanding, laud thee.*"

The commentator explains this stanza in detail.

† *Antaḥkaraṇa*.

‡ *Pradhána*. See Vol. I., p. 20, note . .

§ *Puṁs*. It is qualified by *tatpara*, 'superior thereto', *vis.*, to *pradhána*.

|| *आब्रह्मस्तम्बपर्यन्तम्* । We have, here, the very words with which the *Sāṅkhya-pravachana*, III., 47, begins.

¶ Supply 'identical with the gods', *devátman*.

\*\* Śakra, in the original.

†† See, for the Vasus, Vol. II., pp. 22, 23.

‡‡ I find 'the Aświns'; for whom *vide supra*, p. 21.

§§ 'The Maruts.' See Vol. II., p. 79.

vinda, who art all demons, whose essence is arrogance and want of discrimination, unchecked by patience or self-control!\* Glory to thee, who art the Yakshas, whose nature is charmed with sounds, and whose frivolous hearts perfect knowledge cannot pervade!† Glory to thee, who art all fiends that walk by night, sprung from the quality of darkness, fierce, fraudulent, and cruel!‡ Glory to thee, Janárdana, who art that piety which is the instrument of recompensing the virtues of those who abide in heaven!§ Glory to thee, who art one with the saints, whose perfect nature is ever blessed, and traverses, unobstructed, all permeable elements!|| Glory to thee, who art one with the serpent-race, double-tongued, impetuous, cruel, insatiate of enjoyment, and abounding with wealth! Glory to thee, who art one with the Rishis, whose nature is free from sin or defect, and is identified with wisdom and tranquillity! Glory to thee, O lotos-eyed, who art one with time, the form that devours, without remorse, all created things, at the ter-

- \* दम्भप्रायमसंबोधि तितिचादमवर्जितम् ।  
यद्रूपं तव गोविन्द तस्मै दैत्यात्मने नमः ॥
- † नातिज्ञानवद्वा यस्मिन्नाद्यस्तिमिततेजसि ।  
शब्दादिसोभि यत्तस्मै तुभ्यं यचात्मने नमः ॥
- ‡ क्रौर्यमायामयं घोरं यच्च रूपं तवासितम् ।  
निशाचरात्मने तस्मै नमस्ते पुंषोत्तम ॥
- § स्वर्गस्त्रधर्मि सद्धर्मफलोपकरणं तव ।  
धर्माख्यं च तथा रूपं नमस्तस्मै जनार्दन ॥
- || हर्षप्रायमसंसर्गि गतिमद्गमनादिषु ।  
सिद्धात्मांस्तव यद्रूपं तस्मै सिद्धात्मने नमः ॥



mination of the Kalpa!\* Glory to thee, who art Rudra, the being that dances (with delight), after he has swallowed up all things,—the gods and the rest,—without distinction! Glory to thee, Janārdana, who art man, the agent in developing the results of that activity which proceeds from the quality of foulness! Glory to thee, who art brute animals, the universal spirit that tends to perversity, which proceeds from the quality of darkness, and is encumbered with the twenty-eight kinds of obstructions!<sup>1</sup>† Glory to thee, who art that chief spirit which is diversified in the vegetable world, and which, as the essence‡ of sacrifice, is the instrument of accomplishing the perfection of the universe! Glory to thee, who art everything, and whose primeval form is the objects of perception, and heaven, and animals, and men, and gods!§ Glory to thee, who art the cause of causes, the supreme spirit; who art distinct from us and all beings composed of intelligence and matter and the like, and with whose

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<sup>1</sup> See Vol. I., p. 71, note 2.

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\* भक्षयत्यथ कल्पान्ते भूतानि यद्वारितम् ।  
त्वद्रूपं पुण्डरीकाक्ष तस्मै काशात्मने नमः ॥

For Puṇḍarikāksha, see Vol. I., p. 2, note 1.

† अष्टाविंशद्विधोपतं यद्रूपं तामसं तव ।  
उन्मार्गगामि सर्वात्मसंस्मृते पञ्चात्मने नमः ॥

Some MSS. have the reading अष्टाविंशद्विधोपेतं, to which the commentator, followed by the Translator, gives the preference.

‡ Anga.

§ तिर्यङ्मनुष्यदेवादि व्योमशब्दादिकं च यत् ।  
रूपं तवादेः सर्वस्य तस्मै सर्वात्मने नमः ॥

primeval nature there is nothing that can be compared! We bow to thee, O lord, who hast neither colour, nor extension, nor bulk,\* nor any predicable qualities; and whose essence,† purest of the pure, is appreciable only by holy sages.‡ We bow to thee, in the nature of Brahma, uncreated, undecaying;§ who art in our bodies, and in all other bodies, and in all living creatures; and besides whom there is nothing else. We glorify that Vāsudeva, the (sovereign) lord (of all), who is without soil, the seed of all things, exempt from dissolution, unborn, eternal; being, in essence, the supreme condition of spirit,|| and, in substance,¶ the whole of this (universe).”

Upon the conclusion of their prayers,\*\* the gods beheld the sovereign deity Hari, armed with the shell, the discus, and the mace, riding on Garuḍa. Prostrating themselves before him, they addressed him, and said: “Have compassion upon us, O lord, and protect us, who have come to thee for succour from the Daityas! They have seized upon the three worlds, and appropriated the offerings which are our portion, taking care not to transgress the precepts of the Veda. Although we, as well as they, are parts of thee, of whom all beings consist, yet we behold the world impressed by the ignorance of unity, with the belief of

\* *Ghana.*

† *Rūpa.*

‡ *Paramārshi.*

§ *Avyaya.* See Vol. I., p. 17, note \*.

|| *Paramapaulātmavat.*

¶ *Rūpa* is here rendered by both “essence” and “substance”.

\*\* *Stotra.*



its separate existence. Engaged in the duties of their respective orders,\* and following the paths prescribed by holy writ, practising, also, religious penance, it is impossible for us to destroy them. Do thou, whose wisdom is immeasurable,† instruct us in some device by which we may be able to exterminate the enemies of the gods ‡!”

When the mighty Vishnú heard their request, he emitted from his body an illusory form,§ which he gave to the gods, and thus spake: “This deceptive vision|| shall wholly beguile the Daityas; so that, being led astray from the path of the Vedas, they may be put to death: for all gods, demons, or others, who shall be opposed to the authority of the Veda, shall perish by my might, whilst exercised for the preservation of the world. Go, then, and fear not. Let this delusive vision precede you: it shall, this day, be of great service unto you, O gods!”¶

\* *Varña.*

† *Ameyātman.*

‡ *Asura.*

§ *Māyāmoha*, “the deluder by illusion.”

|| *Māyāmoha.*

¶ Most of my MSS., including all those accompanied by the commentary, here add:

पराशर उवाच ।

इत्युक्ताः प्रणिपत्तिनं चयुर्देवा यथामतम् ।

मायामोहोऽपि तेः सार्धं ययौ यच्च महासुराः ॥

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Is it with a view to recompense in this world? or in another?" "Sage," replied the Daityas, "we pursue these devotions, to obtain a reward hereafter. Why should you make such an inquiry?"\* "If you are desirous of final emancipation," answered the seeming ascetic,† "attend to my words; for you are worthy of a revelation‡ which is the door to ultimate felicity. The duties that I will teach you are the secret path to liberation: there are none beyond, or superior to, them.§ By following them you shall obtain either heaven or exemption from future existence. You, mighty beings, are deserving of such (lofty) doctrine." By such persuasions, and by many specious arguments,|| did this delusive being mislead the Daityas from the tenets of the Vedas; teaching, that the same thing might be for the sake of virtue and of vice; might be, and might not be; might, or might not, contribute to liberation; might be the supreme object,¶ and not the supreme object; might be effect, and not be effect; might be manifest, or not be manifest; might be the duty of those who go naked, or who go clothed in much raiment. And so the Daityas were seduced from their proper duties by the repeated lessons of their illusory preceptor, maintaining the equal truth

\* पारत्र्यफलसाभाय तपस्यया महामते ।

अस्माभिरियमारब्धा किंवा तेऽत्र विवक्षितम् ॥

† *Māyāmoha.*

‡ *Dharma.*

§ धर्मो विमुक्तैरहोऽयं नैतस्मादपरः परः ।

॥ एवंप्रकारैर्बहुभिर्युक्तिदर्शनवर्धितैः ।

¶ *Paramārtha.*



of contradictory tenets;<sup>1\*</sup> and they were called Arhatas,<sup>2</sup> from the phrase he had employed, of “Ye are worthy (Arhatha) of this great doctrine,”—that is, of the false doctrines which he persuaded them to embrace.†

The foes of the gods‡ being, thus, induced to apostatize from the religion of the Vedas, by the delusive person (sent by Vishnu), became, in their turn, teachers of the same heresies, and perverted others; and these, again, communicating their principles to others, by whom they were still further disseminated, the Ve-

<sup>1</sup> In this and the preceding contradictions it is probable that the writer refers, although not with much precision, to the sceptical tenets of the Jainas, whence they are called, commonly, Syādvādins, assertors of probabilities, or of what may be. These usually form seven categories, or: 1. a thing is; 2. it is not; 3. it is, and it is not; 4. it is not definable; 5. it is, but is not definable; 6. it is not, neither is it definable; 7. it is, and it is not, and is not definable. Hence the Jainas are also termed Saptavādins and Saptabhangins, assertors and oppugners of seven propositions. Asiatic Researches, Vol. XVII., p. 271;§ and Transactions of the Royal Asiatic Society, Vol. I., p. 555.¶

<sup>2</sup> Here is further confirmation of the Jainas being intended by our text; as the term Arhat is, more particularly, applied to them, although it is also used by the Buddhists.

\* इत्यनेकान्तवादं च मायामोहेन निबद्धम् ।  
तेन दर्शयता दैत्याः स्वधर्मास्त्याजिता द्विज ॥  
† अहं चेदं महाधर्मं मायामोहेन ते यतः ।  
प्रोक्तास्त्वमाश्रिता धर्ममार्हितास्तेन तेऽभवन् ॥

‡ Asura.

§ Or Professor Wilson's collected essays, Vol. I., pp. 315, 316.

¶ Or Colebrooke's *Miscellaneous Essays*, Vol. I., pp. 386, 387.



das were, in a short time, deserted by most of the Daitya race. Then the same deluder, putting on garments of a red colour, assuming a benevolent aspect, and speaking in soft and agreeable tones, addressed others of the same family, and said to them: "If, (mighty) demons, you cherish a desire either for heaven or for final repose,\* desist from the iniquitous massacre of animals (for sacrifice), and hear (from me what you should do). Know that all (that exists) is composed of discriminative knowledge.† Understand my words; for they have been uttered by the wise. This world subsists without support,‡ and, engaged in the pursuit of error, which it mistakes for knowledge, as well as vitiated by passion and the rest, revolves in the straits of existence." In this manner, exclaiming to them, "Know!" (Budhyadhvam), and they replying, "It is known" (Budhyate), these Daityas were induced, by the arch-deceiver, to deviate from their religious duties§ (and become Bauddhas), by his repeated argu-

\* *Nirvāṇa*.

† *Vijñāna*. The commentator explains this term by *buddhi*. He says that the doctrine of the Yogachāras—a sect of Bauddhas,—is here set forth. According to Colebrooke,—*Miscellaneous Essays*, Vol. I., p. 391,—the Yogachāras "except internal sensation or intelligence (*vijñāna*), and acknowledge all else to be void. They maintain the eternal existence of conscious sense alone."

‡ This is the faith of the Mādhyamikas, agreeably to the scholiast. These "maintain that all is void (*sarva śūnya*); following, as it seems, a literal interpretation of Buddha's *sūtras*." Colebrooke's *Miscellaneous Essays*, Vol. I., p. 391. See, further, on the Yogachāras and Mādhyamikas, Burnouf's *Introduction à l'Histoire du Bouddhisme Indien*, Vol. I., pp. 449 *et seq.*

§ I find no reading but this:

एवं बुध्यत बुध्यध्वं बुध्यतेवमितीरयन् ।  
मायामोहः स दैतेयान्धर्ममत्वावययन्नियम् ॥



ments and variously urged persuasions.<sup>1</sup> When they had abandoned their own faith, they persuaded others to do the same: and the heresy spread; and many deserted the practices enjoined by the Vedas and the laws.

The delusions of the false teacher paused not with the conversion of the Daityas to the Jaina and Baud-dha\* heresies; but, with various erroneous tenets,† he prevailed upon others to apostatize, until the whole were led astray, and deserted the doctrines and observances inculcated by the three Vedas. Some then spake evil of the sacred books; some blasphemed the gods; some treated sacrifices and other devotional ceremonies with scorn; and others calumniated the Brahmans. "The precepts," they cried, that lead to the injury of

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<sup>1</sup> We have, therefore, the Bauddhas noticed as a distinct sect. If the author wrote from a personal knowledge of Buddhists in India, he could not have written much later than the tenth or eleventh century.

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"Saying 'thus understand, understand, understand thus,' he, the deluder by illusion, caused the Daiteyas—i. e., sons of Diti—to forsake their own religion."

The commentary recognizes *budhyata*, not *budhyate*; as it says: एव बुध्यतेत्यत्र पुनरुक्तिर्बौद्धपदनिरुक्त्यर्था ।

Burnouf, evidently without looking at the original of the passage here rerendered, departs still further from its literal sense than Professor Wilson, for whose "arch-deceiver" (*māyāmoha*) he boldly substitutes Buddha: "Connaissez (*budhyadhwaam*), s'écriait le Buddha aux Demons qu'il voulait séduire. Cela est connu (*budhyate*), répondirent ses auditeurs." *Introduction à l'Histoire du Bouddhisme Indien*, Vol. I., note 1 in pp. 70, 71.

\* The translation adds the words "Jaina" and "Bauddha" to the original.

† The commentator explains: लोकायतिकमतभेदैः, "with varieties of the secularist belief."



animal life (as in sacrifices,) are highly reprehensible. To say, that casting butter into flame is productive of reward, is mere childishness. If Indra, after having obtained godhead by multiplied rites, is fed upon the wood used as fuel in holy fire, he is lower than a brute, which feeds, at least, upon leaves. If an animal slaughtered in religious worship is, thereby, raised to heaven, would it not be expedient for a man who institutes a sacrifice to kill his own father for a victim? If that which is eaten by one, at a Śrāddha, gives satisfaction to another, it must be unnecessary for one who resides at a distance to bring food for presentation in person."<sup>1</sup>\* "First, then, let it be determined what may be (rationally) believed by mankind; and then," said their preceptor, "you will find, that felicity may be expected from my instructions. The words of authority do not, mighty Asuras, fall from heaven: the text that has reason is, alone, to be acknowledged by me, and by such as you are."<sup>2</sup> By such and similar lessons the

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<sup>1</sup> That is, according to the commentator, a Śrāddha may be performed, for a man who is abroad, by any of his kinsmen who are tarrying at home: it will be of equal benefit to him as if he offered it himself; he will equally eat of the consecrated food.†

<sup>2</sup> We have, in these passages, no doubt, allusion to the Bār-

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\* तृप्तये जायते पुंसो भुक्तमन्येन चेत्ततः ।

दद्याच्छ्राद्धं श्रद्धयामं न वह्येयुः प्रवासिनः ॥

† अन्येन श्राद्धेऽन्नं भुक्तमन्यस्तु तृप्तये चेज्जायते तर्हि प्रवासिनोऽन्नं न वह्येयुः । किंतु स्वयामस्थितः पुत्रादिस्तमुद्दिश्य श्राद्धं दद्यात् ।  
Commentary.

For the real meaning of the verse thus explicated, which the Translator misunderstood, see note • in p. 214, *infra*.



Daityas were perverted, so that not one of them admitted the authority of the Vedas.

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haspatyas, or followers of Bṛihaspati, who seem to have been numerous and bold at some period anterior to the fourteenth century. Asiatic Researches, Vol. XVI., p. 5.\*

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\* Or Professor Wilson's collected essays, Vol. I. pp. 5—7.

I subjoin Dr. Muir's translation of a metrical passage, quoted in the *Sarvadarśanasangraha*, purporting to represent the views of Bṛihaspati:

"There is no heaven, no final liberation, no soul [which continues to exist] in another world, nor any ceremonies of castes or orders which are productive of future reward.

\*The Agnihotra sacrifice, the three Vedas, the mendicant's triple staff (*tridaṇḍa*), and the practice of smearing with ashes, are the means of livelihood ordained, by the Creator, for men who have neither understanding nor energy.

"If [it be true, that] an animal slaughtered at the Jyotishfoma sacrifice is [in consequence,] exalted to heaven, why does not the worshipper immolate his own father?

\*If a *brāddha* (offering of food to the manes) satiates even defunct creatures, it is quite superfluous to furnish people who are setting out upon a journey with any provisions; [as their friends who remain behind can offer food to them].

"Since [as you say,] persons in heaven are filled by oblations presented upon earth, why is not food similarly offered [by those below,] to people on the roof of the house?

"While a man does live, let him live merrily, let him borrow money, and swallow clarified butter. How can a body return to Earth, after it has once been reduced to ashes?

"If a man goes to another world, when he quits his body, why does not affection for his kindred impel him to come back?

\*Hence, ceremonies for the dead are a mere means of livelihood devised by the Brāhmans, and nothing else.

"The three composers of the Veda were buffoons, rogues, and goblins. Every one has heard of *jarbhari*, *turphari*, and such other [nonsensical] exclamations of the Pandits.

"It is well known, that, in an *aśwamedha* (horse-sacrifice), the embraces of the horse must be received by the queen; and it is, in like manner, well known what other sorts of things, also, are to be grasped by those



When the Daityas had thus declined from the path of the holy writings, the deities took courage, and gathered together for battle. Hostilities, accordingly, were renewed; but the demons were now defeated and slain by the gods, who had adhered to the righteous path. The armour of religion, which had formerly protected the Daityas, had been discarded by them; and upon its abandonment followed their destruction.<sup>1\*</sup>

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<sup>1</sup> We may have, in this conflict of the orthodox divinities and heretical Daityas, some covert allusion to political troubles,

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buffoons. In the same way, the eating of flesh is prescribed by those goblins." *Journal of the Royal Asiatic Society*, Vol. XIX., pp. 299—301.

Dr. Muir's learned and instructive notes must, for want of space, be omitted.

\* The original of these two paragraphs has been more accurately rendered, by Dr. Muir, as follows: "The great Deceiver, practising illusion, next beguiled other Daityas by means of many other sorts of heresy. In a very short time, these Asuras (= Daityas), deluded by the Deceiver, abandoned the entire system founded on the ordinances of the triple Veda. Some reviled the Vedas; others, the gods; others, the ceremonial of sacrifice; and others, the Brahmans. This [they exclaimed,] is a doctrine which will not bear discussion: the slaughter [of animals, in sacrifice,] is not conducive to religious merit. [To say, that] oblations of butter consumed in the fire produce any future reward, is the assertion of a child. If Indra, after having attained to godhead by numerous sacrifices, feeds upon *śami* and other woods, then an animal which eats leaves is superior to him. If it be a fact, that a beast slain in sacrifice is exalted to heaven, why does not the worshipper slaughter his own father? If a man is really satiated by food which another person eats, then *śrāddhas* should be offered to people who are travelling abroad; and they, trusting to this, should have no need to carry any food along with them. After it has been settled, that this doctrine is entitled to credence, let the opinions which I express be pondered, and received as conducive to happiness. Infallible utterances do not, great Asuras, fall from the skies: it is only assertions founded on reasoning that are ac-

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perpetual ceremonies; and they must bathe, with their clothes on, should they have touched him: but, for the individual himself, no expiation has been declared. There is no sinner, upon earth, more culpable than one in whose dwelling the gods,\* progenitors, and spirits† are left to sigh, unworshipped. Let not a man associate, in residence, sitting, or society,‡ with him whose person, or whose house, has been blasted by the sighs of the gods, progenitors, and spirits. Conversation, interchange of civilities,§ or association|| with a man who, for a twelvemonth, has not discharged his religious duties, is productive of equality of guilt; and the person who eats in the house of such a man, or sits down with him, or sleeps on the same couch with him, becomes like him, instantaneously. Again; he who takes his food without showing reverence to the gods, progenitors, spirits, and guests, commits sin. How great is his sin! The Brahmans, and men of the other castes, who turn their faces away from their proper duties, become heretics, and are classed with those who relinquish pious works. Remaining in a place where there is too great an intermixture of the four castes is detrimental to the character of the righteous.

\* Insert 'Rishis'.

† *Bhūta*.

‡ *Parichchhada*.

§ *Anuprasna*.

|| Here insert, by transfer, the words "for a twelvemonth." The original runs:

संभाषणानुप्रश्नादि सहास्रां चैव कुर्वतः ।

वायते तुल्यता पुंसस्तेनैव द्विज वत्सरम् ॥

The commentator says: संवत्सरं कुर्वतः । तेन । नयेन ।

Men fall into hell, who converse with one who takes his food without offering a portion to the gods, the sages,\* the manes, spirits, and guests. Let, therefore, a prudent person carefully avoid the conversation, or the contact, and the like, of those heretics who are rendered impure by their desertion of the three Vedas. The ancestral rite, although performed with zeal and faith, pleases neither gods nor progenitors, if it be looked upon by apostates.†

It is related, that there was, formerly, a king named Śatadhanu, whose wife, Śaibyá, was (a woman) of great virtue. She was devoted to her husband, benevolent, sincere, pure, adorned with every female excellence, with humility, and discretion.‡ The Raja and his wife daily worshipped the god of gods, Janárdana, with pious meditations, oblations to fire, prayers, gifts, fasting, and every other mark of entire faith, and exclusive devotion. On one occasion, when they had fasted on the full moon of Kárttika, and had bathed in the Bhágíráthí, they beheld, as they came up from the water, a heretic approach them, who was the friend of the Raja's military preceptor.§ The Raja, out of respect to the latter, entered into conversation with the heretic; but not so did the princess. Reflecting that she was observing a fast, she turned from him, and cast

\* *Rishi.*

† अज्ञावन्निः कृतं यत्नाद्देवान्पितृपितामहान्  
न प्रीणयति तच्छ्राद्धं यदेभिरवलोकितम् ॥

‡ पतिव्रता महाभागा सत्यशौचदयान्विता ।  
सर्वलक्षणसंपन्ना विनयेन नयेन च ॥

§ *Chápácharya*; literally, 'archery-master.'



her eyes up to the sun. On their arrival at home, the husband and wife, as usual, performed the worship of Vishnú, agreeably to the ritual. After a time, the Raja, triumphant over his enemies, died; and the princess ascended the funeral-pile of her husband.

In consequence of the fault committed by Śatadhanu, by speaking to an infidel, when he was engaged in a solemn fast, he was born again, as a dog. His wife was born as the daughter of the Raja of Kási, with a knowledge of the events of her preexistence, accomplished in every science,\* and endowed with every virtue. Her father was anxious to give her, in marriage, to some suitable husband: but she constantly opposed his design; and the king was prevented, by her, from accomplishing her nuptials.† With the eye of divine intelligence, she knew that her own husband had been regenerate as a dog; and, going, once, to the city of Vaidisá, she saw the dog, and recognized her former lord in him. Knowing that the animal was her husband, she placed upon his neck the bridal garland, accompanying it with the marriage-rites and prayers:‡ but he, eating the delicate food presented to him, expressed his delight, after the fashion of his species. At which she was much ashamed, and, bowing reverently

\* *Vijnána.*

† तां पिता दातुकामोऽभूदराय विनिवारितः ।  
तथैव तम्ब्या विरतो विवाहारभ्यतो नृपः ॥

‡ The original has:

ददौ तस्मै वराहारं सत्कारप्रवणं शुभम् ।

"She bestowed on him excellent cates and kind treatment."

This is instead of "she placed • • prayers." The cates are referred to just below.



to him, thus spake to her degraded\* spouse: "Recall to memory, illustrious prince, the ill-timed politeness on account of which you have been born as a dog, and are now fawning upon me. In consequence of speaking to a heretic, after bathing in a sacred river, you have been condemned to this abject birth. Do you not remember it?" Thus reminded, the Raja recollected his former condition, and was lost in thought, and felt deep humiliation. With a broken spirit, he went forth from the city, and, falling dead in the desert, was born anew, as a jackal. In the course of the following year, the princess knew what had happened, and went to the mountain Kolahala, to seek for her husband. Finding him there, the lovely daughter of the king of the earth said to her lord, thus disguised as a jackal: "Dost thou not remember, O king, the circumstance of conversing with a heretic, which I called to thy recollection, when thou wast a dog?" The Raja, thus addressed, knew that what the princess had spoken was true, and, thereupon, desisted from food, and died. He then became a wolf; but his blameless wife knew it, and came to him in the lonely forest, and awakened his remembrance of his original state. "No wolf art thou," she said, "but the illustrious sovereign Satadhanu. Thou wast then a dog, then a jackal, and art now a wolf." Upon this, recollecting himself, the prince abandoned his life, and became a vulture; in which form his lovely queen still found him, and aroused him to a knowledge of the past. "Prince," she exclaimed, "recollect yourself: away with this uncouth form, to which the sin of

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\* *Kuyonija*.



conversing with a heretic has condemned you!" The Raja was next born as a crow; when the princess, who, through her mystical powers, was aware of it, said to him: "Thou art now, thyself, the eater of tributary grain, to whom, in a prior existence, all the kings of the earth paid tribute."<sup>1</sup> Having abandoned his body, in consequence of the recollections excited by these words, the king next became a peacock, which the princess took to herself, and petted, and fed, constantly, with such food as is agreeable to birds of its class. The king of Kási\* instituted, at that time, the solemn sacrifice of a horse. In the ablutions with which it terminated,† the princess caused her peacock to be bathed; bathing, also, herself: and she then reminded Śata-dhanu how he had been successively born as various animals. On recollecting this, he resigned his life. He was, then, born as the son of a person of distinction;‡ and, the princess now assenting to the wishes of her father to see her wedded, the king of Kási caused it to be made known, that she would elect a bridegroom from those who should present themselves as suitors

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<sup>1</sup> There is a play upon the word Bali, which means 'tribute', or 'fragments of a meal, scattered abroad to the birds', &c.

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\* The original has जनको राजा, 'King Janaka'; thus revealing the monarch's name. This Janaka is nowhere else mentioned in the *Vishnu-purāna*.

† *Avabhritha*. See the *Laws of the Mānavas*, XI., 83.

‡ We read, in the Sanskrit:

अन्ने च जनकस्त्वेव पुत्रोऽसौ सुमहात्मनः ।

"And he was born as son of the very magnanimous Janaka."

Here, then, emerges still another Janaka; unless we suppose the princess to have married her own brother or half-brother..



for her hand.\* When the election took place, the princess made choice of her former lord, who appeared amongst the candidates, and again invested him with the character of her husband. They lived happily together;† and, upon her father's decease, Satadhanu ruled over the country of Videha.‡ He offered many sacrifices, and gave away (many) gifts, and begot sons, and subdued his enemies in war; and, having duly exercised the sovereign power, and cherished (benignantly,) the earth, he died, as became his warrior-birth,§ in battle. His queen again followed him in death, and, conformably to sacred precepts, once more mounted, cheerfully, his funeral pile. The king, then, along with his princess, ascended beyond the sphere of Indra, to the regions where all desires are for ever gratified, || ob-

\* ततः सा पितरं तन्वी विवाहार्थमचोदयत् ।

स चापि कारयामास पिता तस्याः स्वयंवरम् ॥

† बुभुक्षे च तया सार्धं सभोगान्नपनन्दनः ।

"And the prince, with her, governed Sabbhoga."

Of this country I know of no other notice. There are obvious objections to reading स भोगात्; and I find no lection संभोगात्.

‡ The text seems to point to some close connexion between Káśi, Vaidiśá, and Videha. For Káśi, see Vol. II., p. 163, notes 12 and ¶; and, for Videha, *ibid.*, p. 165, notes 9 and ¶.

Vidiśá—perhaps intended by Vaidiśá,—is mentioned in Vol. II., p. 150, note 6. The word Vaidiśá may be due to the confounding, by ignorant or heedless copyists, of the *i* with the *ai* of old MSS. transcribed by them. Every one who has used such MSS., or has had to do with medieval inscriptions, must have encountered, repeatedly, the particle *वि* so written as to be all but, if not quite, undistinguishable from *वि*, and *vice versa*. Perhaps the unjustifiable Triyáruna may now be accounted for: *vide supra*, foot of p. 37. Also see p. 158, note ‡‡; and Burnouf's *Introduction, &c.*, Vol. I., p. 86, note 2, on Viśala and Vaisáli.

§ This phrase is an expansion of *dharmatas*.

|| This translates *lokān kāmāduhāḥ*. For the region called by the equivalent name Kamaduha, *vide supra*, p. 164, Translator's note.



taining ever-during and unequalled happiness in heaven, the perfect felicity that is the rarely realized reward of conjugal fidelity.<sup>1</sup>\*

Such, Maitreya, is the sin of conversing with a heretic, and such are the expiatory effects of bathing after the solemn sacrifice of a horse,† as I have narrated them to you. Let, therefore, a man carefully avoid the discourse or contact of an unbeliever, especially at seasons of devotion, and when engaged in the performance of religious rites preparatory to a sacrifice.‡ If it be necessary that a wise man should look at the sun, after beholding one who has neglected his domestic ceremonies for a month, how much greater need must there be of expiation, after encountering one who has wholly abandoned the Vedas, one who is supported by infidels, or who disputes the doctrines of holy writ? Let not a person treat with even the civility of speech, heretics, those who do forbidden acts,§ pretended saints,|| scoundrels, sceptics,¶ and hypocrites. Intercourse with such

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<sup>1</sup> The legend is peculiar to the Vishnú Purāna, although the doctrine it inculcates is to be found elsewhere.

<sup>2</sup> Haitukas, 'causalists;' either the followers of the Nyāya or

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\* स्वर्गाद्ययत्नमनुसृतं दाम्पत्यमतिदुर्लभम् ।

प्राप्तं पुण्यफलं प्राप्य संसिद्धिं तां द्विषोत्तम ॥

† तद्याश्वमेधावभूयस्नानमाहात्म्यमेव च ।

‡ विशेषतः क्रियाकाले यज्ञादौ चापि दीक्षितः ।

§ *Vikarmastha*.

|| *Baidālavratika*. The original of "hypocrites" is *bakavṛitti*.

¶ The patrons of the Veda, like their analogues of all times and climes, have a just dread of the exercise of right reason; and *haituka*, or 'rationalist', is, of course, a designation of evil omen to orthodox Hindus. The annexed extract from the *Gīrvāṇapadamānjari* of Varadarāja, or

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with schismatics,—defiles. Let a man, therefore, care-

plained, those who, by argument, cast a doubt upon the efficacy

भवेत्पण्डितमानी यो ब्राह्मणो वेदनिन्दकः ।  
 आन्वीक्षिकीं तर्कविद्यामनुरक्तो निरर्थिकाम् ॥  
 हेतुवादान्श्रुवन्सत्सु विवेता हेतुवादिकः ।  
 क्रोष्टा चामितवक्ता च ब्राह्मणानां सदैव हि ॥  
 सर्वापशङ्कनी मूढश्च बाह्यश्च कटुवागपि ।  
 बोद्धव्यस्तामसस्तात नरश्चान्नं च तं विदुः ॥  
 यथा आभिमतं दुष्टं हन्तुं चैवावसृज्यते ।  
 एवं संभाषणार्थाय स हि शास्त्रवधाय च ॥ इति ।

मिताशरायाम् ।

हेतुकाम्बकवृत्तींश्च वाङ्मन्त्रिणापि मार्चयेत् ।

तर्काप्रतिष्ठानादिति व्याससूचम् [II., I., 11] । नैषा तर्केण मतिरापनेया  
 इति श्रुतिः [Katha Upanishad, II., 9] । पाप्मे पार्वतीं प्रतीक्षर आह ।

मच्छक्त्यावोशतिर्विप्रीः संप्रोक्तानि ततः परम् ।

कणादेन तु संप्रोक्तं शास्त्रं वैशेषिकं महत् ॥

मोतमेन तथा न्यायं साङ्ख्यं तु कपिलेन वै ।

द्विजन्मना जैमिनिना पूर्वं वेदमयार्थतः ॥

निरीक्षरेण वादेन कृते शास्त्रं महत्तमम् ॥ इति ।

पराशरोपपुराणे ।

अक्षपादप्रणीते च काणादे साङ्ख्ययोगयोः ।

त्याज्यः श्रुतिविद्वद्भिर्ऽशः श्रुत्येकशरणीर्गुभिः ।

जैमिनीये च वैयासे विद्वद्भांशो न कश्चन ॥ इति ।

काशीमाहात्म्ये । तर्कशास्त्रं पठित्वात्थत्वं परिभाव्य महातार्किको जातः ।

तदनन्तरमगम्यागमनादिकं कृत्वा मातुलानां भक्षणं कृत्वा स्थितवान् ।

कदर्यदेशे कक्षिवृक्षोपरि महापिशाचो भूत्वा ब्रह्मकालपर्यन्तं स्थितः ।

द्विजवैता नाम कश्चन ब्राह्मण इत्यादि सर्वत्र श्रूयते । अत एव बृहदा-

रथकभाष्ये आचार्यचरणीरुक्तम् । पुच्छविषाणरहितास्तार्किकवल्ली-

वर्दाः प्रत्यवतिष्ठन्त इति । तस्याद्विशेषिके तर्के चात्थत्वं न पठनीय-

मित्येव प्रतीयते ।

Varadarāja's citations and references are careless in the extreme. To the source of the extract which he professes to take from the *Rāmdyāna* a clue is indicated by the verses wrongly attributed to the *Moksha-dharma*; and the line which he assigns to the *Mitāksharā* is the very passage of the *Vishnū-purāṇa* to which this note is appended.



fully avoid them.\*

These, Maitreya, are the persons called naked, the meaning of which term you desired to have explained. Their very looks vitiate the performance of an ancestral oblation: speaking to them destroys religious merit for a whole day. These are the unrighteous heretics to whom a man must not give shelter,† and speaking to whom effaces whatever merit he may, that day, have obtained. Men, indeed, fall into hell, as the consequence of only conversing with those who unprofitably‡ assume the twisted hair and shaven crown; with those who feed without offering food to gods, spirits, and guests;§ and those who are excluded from the presentation of cakes and libations of water to the manes.

of acts of devotion. ||

\* दूरादपास्तः संपर्कः सहास्यापि च पापिभिः ।

पाषण्डिभिर्दुराचारिस्तस्मात्तान्परिवर्जयेत् ॥

† एते पाषण्डिनः पापा न ह्येतानासपेक्षुधः ।

This is the only reading that I find. Professor Wilson may have read *āstrayet*, for *dlapet*; mistaking its meaning.

‡ *Vtithā*.

§ मोघाग्निनामखिलशौचनिराकृतानाम् ।

|| This last explanation is the only one given by the commentator,—in a line in the midst of an anonymous metrical quotation:

संदेहकृद्भेदुभिश्च सत्कर्मसु स हेतुकः ।

But see the *Mānavadharmasāstra*, XII., 111, and Kullūka's gloss thereon.

In his *Essays, Analytical, &c.*, Vol. I., pp. 5—7, Professor Wilson has given an account of the measures which he took, in India, towards preparing the materials that served as the basis of his Analyses of the Puranas, a series of papers ultimately abandoned unfinished. Under his oversight, we read, "indices were drawn up in Sanskrit. To convert



them into English, I employed several native young men, educated in the Hindu College, and well conversant with our language; and to them the Pandits explained the summary which they had compiled. The original and translation were examined by myself, and corrected wherever necessary. When any particular article appeared to promise interest or information, I had that translated in detail, or translated it myself; in the former case, revising the translation with the original."

From among all the works thus dealt with, none was the object of greater care than the *Vishṇu-purāṇa*. Of this a very large part was thought worthy of unabridged reproduction in English. Out of the scattered portions left untranslated, the longest occurs in the Book here completed, embracing Chapters VIII.—XVIII.

This being an appropriate place for a general note, and it being of interest to know the relation of the present version to that made in India, I shall here add a few specimens of the latter,—now the property of the India Office Library,—indicating the locality of the corresponding passages in the former.

Vol. I., p. 87, l. 6 *ab infra*.

"As the characteristics of seasons are seen (to be the same and identical in all their returnings), so in that manner they are the same in every beginning of the Yuga, &c. Thus, he creates, again and again, on the commencement of the Kalpas. This (Brahma) is desirous of creating, has the power of so doing, and is joined with the power of making creations."

Vol. II., p. 223, l. 6.

"He who thinks on Vasudeva during his prayers, sacrifices, and worship, despises even the state of Mahendra."

Vol. II., p. 241, l. 5.

"In the same manner, O Maitreya, as the sun shines here in the mid-day, so does he shine in the other Dwīpas in the midnight. He is always seen opposite, in the time of his setting and rising, (whether seen) from the cardinal points or the corners. Whoever observes the sun from any place, he is rising there; and wherever he disappears, he is setting there. The sun is constantly present, and is neither setting nor rising (in any place, in reality). The ideas of his setting and rising are obtained merely from his being either visible or invisible (in any particular place)."

Vol. II., p. 244, l. 6.

"The rays of the sun and fire, identical with light and heat, pervade, during both day and night, being mingled with each other."

Vol. II., p. 281, note \*.

"Both these waters are productive of virtue and destructive of sin. These waters, O Maitreya, are of the Mandakini; and it is the bathing in them that is called *Divyasāna*."

Vol. II., p. 309, l. 4 *ab infra*.

“When the world, being freed from works, is rendered void of defects, pure in its real form, and identical with knowledge, then the tree of desire produces no fruits, and all distinctions of matter are lost.”

Vol. II., p. 320, l. 8.

“The earth, feet, legs, buttocks, thighs, belly, &c., are, thus, depending upon one another. In the same manner, therefore, as this palanquin is upon my shoulder, so you do bear a load, also.”

Vol. III., p. 17, l. 7.

“In the Raivata Manwantara, he, the Vishnu, who is the superior of all the Devatas, was born in the womb of Sámabhúti, with the Rajasagana, under the title of Manasa.”

Vol. III., p. 65, l. 1.

“A fourth Samhita was written by Romaharshana, called Romaharshana. The essence of these four Samhitas, O Muni, or Maitreya, I have given in this Vishnu Purana, which I shall communicate to you.”

Further, we have, in Vol. III., “Bhagadheya” for “Nábhanidishṭa”, p. 13, last line; “twenty-one”, p. 23, l. 5; “Medhatithi”, p. 25, l. 3; “Savarga”, p. 27, l. 2; an omission of “Taras”, p. 27, l. 6 and note ||; &c. &c. &c.

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# VISHNÚ PURÁÑA.

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## BOOK IV.

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### CHAPTER I.

**Dynasties of kings. Origin of the solar dynasty from Brahmá. Sons of the Manu Vaivaswata. Transformations of Ilá or Sudyumna. Descendants of the sons of Vivaswat: those of Nedisháha. Greatness of Marutta. Kings of Vaisali. Descendants of Saryati. Legend of Raivata: his daughter Revatí married to Balarama.**

**MAITREYA.**—Venerable preceptor, you have explained to me the perpetual and occasional ceremonies which are to be performed by those righteous individuals who are diligent in their devotions; and you have, also, described to me the duties which devolve upon the several castes, and on the different orders of the human race. I have now to request you will relate to me the dynasties (of the kings who have ruled over the earth).<sup>1</sup>

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<sup>1</sup> The complete series of the different dynasties is found elsewhere only in the Vayu, the Brahmanda (which is the same), the Matsya, and the Bhagavata Puranas. The Brahma Purana and the Hari Vamsa, the Agni, Linga, Kúrma, and Garuda Puranas have lists of various extent, but none beyond the families of Pandú and Krishna. The Márkandeya contains an account



PARĀŚARA.—I will repeat to you, Maitreya, an account of the family of Manu, commencing with Brahmá, and graced by a number of religious, magnanimous,\* and heroic princes. Of which it is said: "The lineage of him shall never be extinct, who daily calls to mind the race of Manu, originating with Brahmá."<sup>1</sup> Listen, therefore, Maitreya, to the (entire) series† of the princes of this family, by which all sin shall be effaced.

Before (the evolution of) the mundane egg, existed Brahma, who was Hirańyagarbha, the form of (that supreme) Brahma which consists of Vishnú as identical with the Rig-, Yajur-, and Sáma-‡ (Vedas); the primeval, uncreated cause§ of all worlds. From the right thumb of Brahmá was born the patriarch Daksha:¶ his daughter was Aditi, who was the mother|| of

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of a few of the kings of the solar dynasty alone; and the Padma, of a part of the solar and lunar princes only, besides accounts of individuals. In the Ramayana, Mahabhárata, and in the other Purānas, occasional short genealogies and notices of individual princes occur. In general, there is a tolerable conformity: but this is not invariably the case; as we shall have occasion to observe.

<sup>1</sup> In the historical passages of all the Purānas in which such occur, and, especially, in the Vishnú and Váyu, verses, apparently the fragments of a more ancient narrative, are frequently cited. It may, also, be noticed, as a peculiarity of this part of the Purana, that the narration is in prose.

<sup>2</sup> Daksha is elsewhere said to have been one of the mind-born sons of Brahmá, or to have been the son of the Prachetasas. See Vol. II., p. 9, note 1.

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\* *Vira*, which the commentator defines by *utsāhavat*, 'energetic'.

† *Ānupurvī*, 'succession.' ‡ The original adds 'etc.' § *Ādibhūta*.

|| The father being Kaśyapa, according to the *Bhāgavata-purāṇa*, IX., I., 10.

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Nrīga,\* Dhṛishṭā, Śaryāti,† Narishyanta, Prámśu, Nábhāga, Nedishṭha,‡ Karúsha,§ and Prishadhra.

Bhágavata: the Váyu has Najava.|| Prámśu is, also, the reading of the Vayu and Agni, but not of the rest,¶ which have Vena, Vanya, Danda, Kusanabha, or Kavi, in its place. The Mahábhá-rata, Ádi Parvan,\*\* p. 113, has: Vena,†† Dhṛishnu, Narishyanta, Nabhaga, Ikshwaku, Karusha, Śaryati, Ilá, Prishadhra, and Nabhagárisṭā. The Padma Purana, in the Patala Khandā, says there were 'ten,'‡‡ and names them Ikshwáku, Nrīga, Dishta, Dhṛishṭa, Karusha, Saryāti, Narishyanta, Prishadhra, Nabhaga, and Kavi.

\* *Vide supra*, p. 13, note ††; *et infra*, p. 256, notes \* and §.

† Several MSS. have Saryati.

‡ Substituted, here and in numerous instances below, for the unmeaning "Nedishṭa". § In three MSS. I find Kárúsha.

|| This seems to have been mistaken for Nahava, into which one of Professor Wilson's MSS. corrupts Nahusha, itself an error for Nabhaga.

¶ But see note ‡‡, below.

\*\* Śl. 3140—3142. The last person of this group is called, in the text, the tenth; and Nílakanṭha, the commentator, says, of him: चतुर्था-न्नाभागादन्योऽयं नाभागरिष्टो दशमः । We are to understand, then, by नाभागेत्वाकुं, not one name, but an irregular combination of two.

†† The commentator Arjuna Miśra here reads Veñu.

‡‡ And so says the *Bhágavata-purāṇa*,—IX., I., 11, 12,—which gives the same names, save Nabhaga for Nábhāga. At VIII., XIII., 2, 3, it has, among ten names, both Nabhaga and Nabhaga, omitting Nrīga; and it puts Vasumat for Kavi. *Vide supra*, p. 14, note \*.

Like our text at pp. 13, 14, *supra*, the *Mārkaṇḍeya-purāṇa*, LXXIX., 11, 12, says that the Manu had nine sons: Ikshwáku, Nabhaga, Dhṛishṭa, Śaryāti, Narishyanta, Nábhāga, Disṭa, Karúsha, and Prishadhra. The Calcutta edition of the *Mārkaṇḍeya-purāṇa* has, here, such bad readings as Śarmāti, Kurúsha, and Prushadhru. See, likewise, the same Purana, CXI., 4, 5.

In the *Harivaṁśa*, 613, 614, the names, in the best MSS., are, substantially, as in the *Mārkaṇḍeya-purāṇa*; except that, instead of Nábhaga and Disṭa, we find Prámśu and Nábhagárisṭa, with the variant Danda and Nedishṭha. Further, Dhṛishnu is a common substitute for its synonym Dhṛishṭa.



Before their birth, the Manu, being desirous of sons, offered a sacrifice\* (for that purpose,) to Mitra and Varuna; but, the rite being deranged, through an irregularity of the ministering priest, a daughter, Ila,† was produced.‡ Through the favour of the two divinities,

‘तत्रापहृते होतुरपचारादिसा नाम कन्या बभूव । “That sacrifice being wrongly offered, through the improper invocations of the Hotri,” &c.‡ It is also read अपहृते, ‘frustrated.’ This is rather a brief and obscure allusion to what appears to be an ancient legend, and one that has undergone various modifications.§

The *Váyu-purāṇa* has two several lists of the sons of the Manu. The first names Ikshwaku, Nabhaga, Dhrishnu, Saryati, Narishyanta, Nabhaga Arishṭa, Karúsha, Prishadhra, and Prámśu; the second, Ikshwáku, Nabhaga, Dhṛishṭa, Śaryati, Narishyanta, Pramsu, Nabhaga Arishṭa, Karúsha, and Prishadhra.

As each of these lists distinctly states that it reckons up only ten persons, we are to find but one in नाभागोऽरिष्ट., which stands, here, in lieu of the more ordinary नाभागारिष्ट..

See the preceding page, note \*\*; also, p. 240, note \*\*, and p. 256, note \*, *infra*.

\* *Ishti*.

† See the references in note \* to p. 236, *infra*; also, Professor Wilson's Translation of the *Rigveda*, Vol. I., p. 82, note a.

‡ It is to this effect that the passage is to be understood, if we read अपहृते, which lection the commentator prefers: तस्मिन्कर्मणि मनुपत्या कन्यार्थं प्रार्थितस्य होतुरपचारात्कन्यासंकल्परूपात् । अपहृते विकसे जाति सति कन्याभूत् । He adds: अपहृतेरिति पाठेऽपहृष्टाद्योमाद्येतोरित्ययः । I nowhere find Professor Wilson's reading अपहृत.

§ Premising the names of the Manu's ten sons, the *Bhagavata-purāṇa*, IX., I., 13—16, says, as translated by Burnouf:

“Avant leur naissance, quand le Manu n'avait pas encore d'enfants, le bienheureux Vasichṭha, ce puissant sage, avait célébré le sacrifice de Mitra et de Varuna, pour lui donner des fils.

“Alors Çraddha, la femme du Manu, qui s'était soumise au vœu du lait, s'étant rendue auprès de l'officiant, se jeta à ses pieds, et le supplia de lui donner une fille.

“Mais à l'instant où le Brâhmane faisant les fonctions d'officiant,



however, (her sex was changed, and) she became a man, named Sudyumna. At a subsequent period, in con-

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According to the Matsya, no change of sex took place, in the first instance. The eldest son of Manu was Idā or Ila (इडा or इला), whom his father appointed sovereign of the seven Dwīpas. In his progress round his dominions, Ila came to the forest of Śam-bhu or Siva; entering into which, he was changed to a female, Ilā, agreeably to a promise made, formerly, by Siva to Pārvatī,—who had been, once, unseasonably broken in upon by some sages,\*—that such a transformation should be inflicted on every male who trespassed upon the sacred grove. After a season, the brothers of Ila sought for him, and, finding him thus metamorphosed, applied to Vasishta, their father's priest, to know the cause. He explained it to them, and directed them to worship Śiva and his bride. They did so, accordingly; and it was announced, by the deities, that, upon the performance of an Aswamedha by Ikshwāku, Ila should become a Kimpurusha, named Sudyumna, and that he should be a male one month, and a female another month, alternately. The Vāyu, which is followed by most of the other authorities, states, that, upon Manu's offering their share of the sacrifice to Mitra and Varuṇa, instead of a boy, a girl was born; according to the Vedas: इडा वच्चे इति श्रुतिः । Manu desired her to follow him:

तामिषेत्यथ होवाच मनुर्दण्डधरः श्रुतिः ।

अनुगच्छामि भद्रं ते तमिसा प्रत्युवाच ह ॥

Whence her name Ilā (from ila or idā, 'come'). There, however, Manu propitiates Mitra and Varuna; and the girl Ilā is

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venait de recevoir ses instructions de celui qui récite le Yadjus, et tenait entre ses mains l'offrande, l'attention qu'il donnait à la prière de Çraddhā, lui fit commettre une erreur dans la manière dont il prononça le mot *Vachas*.

"La méprise de l'officiant donna lieu à la naissance d'une fille qui fut nommée Ilā."

\* In Ilāvṛita, the scholiast says.



sequence of (becoming subject to the effects of) a malediction once pronounced by Śiva,\* Sudyumna was

changed into the boy Ila, or Sudyumna, by their favour: as the Markandeya:†

तथेति ताभ्यामुक्तं तु देवाभ्यां सैव कन्यका ।

इसा इक्षः समभवत्सुबुध्न इति विश्रुतः ॥

Sudyumna's subsequent change to a female again is told much as in the Matsya; but his being alternately male and female is not mentioned in the Váyu, any more than it is in our text. The Bhagavata agrees, in that respect, with the Matsya; but it has, evidently, embellished the earlier part of the legend, by the introduction of another character, Śraddha, the wife of the Manu. It is said, that it was by her instigation,—as she was desirous of having a girl,—that the ministering Brahmans altered the purpose of the rite; in consequence of which a girl, instead of a boy, was born. The similarity of the name has induced the learned author of the Origin of Pagan Idolatry to conceive that he has found the Ila of the Hindus in the Il or Ilus of the Phœnicians. “The Phœnician *Il* is the masculine *Ila* of the Hindoos and Indo-Scythæ; and *Ila* was a title of Menu or Buddha, who was preserved in the ark, at the time of the deluge.” Vol. I., p. 156. And he thence concludes, that Ila must be Noah; whilst other circumstances in his Phœnician history identify him with Abraham. Vol. I., p. 159. Again: “*Ilus* or *Il* \* \* is a regular Cuthic name of Buddha, which the Phœnicians, I have no doubt, brought with them from their settlements on the Erythræan sea: for Buddha or Menu, in the character of Ila, is said to have married his own daughter, Ila, who is described as the offspring of an ancient personage that was preserved in an ark, at the time of the general deluge.” Vol. I., p. 223. Now, whatever connexion there may be between the names of Ila, Il, Ilus, Ilium, Ila ‘the earth,’ and Ilos ‘slime,’ there is no very obvious

\* *Īśvara*, in the original.

† CXI., 11, 12.



again transformed to a woman, in the vicinity of the hermitage of Budha, the son of (the deity of) the Moon. Budha saw and espoused her, and had, by her, a son named Purúravas.\* After his birth, the illustrious† Rishis, desirous of restoring Sudyumna to his sex, prayed to the mighty Vishnu,‡ who is the essence of the four Vedas,§ of mind,|| of everything, and of nothing;¶ and who is in the form of the sacrificial

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resemblance between the Paurāṇik legends of Ilā and the Mosaic record; nor do the former authorize the particulars of Ila stated by Mr. Faber, on the authority, probably, of Colonel Wilford. The Manu Satyavrata, who was preserved in the ark, is never called Ila; nor is he the father of Ila. Buddha was not so preserved; nor is Ila ever a title of Buddha. Budha (not Buddha), the husband of Ilā, never appears as her father; nor is he a Manu; nor is she the daughter of any ancient personage preserved in an ark. There is not, therefore, as far as I am aware, any circumstance in the history of Ila or Ila which can identify him either with Abraham or Noah.

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\* सानुरागश्च तस्यां बुधः पुरुरवसमात्मजमुत्पादयामास ।

Thus it is indicated, observes the commentator, that the Solarian race sprang from the Lunarian.

For Ila and Pururavas, see Chapter VI. of this Book. Ilā is dwelt on, in great detail, by Burnouf, in his *Bhāgavata-purāṇa*, Vol. III., Preface, pp. LXX.—XCII.

See, for another version of the original, Dr. Muir's *Original Sanskrit Texts*, Part I., p. 44.

† *Amitatejas*.

‡ In all my MSS., Vishnú is qualified, first of all, as 'identical with sacrifice,' *ishtimaya*.

§ The epithet 'one with the law', *dharmamaya*, here follows, in nearly all my MSS.

|| Here all my best MSS. insert 'identical with intelligence', *jñānamaya*.

¶ This is not in all MSS.

male;\* and, through his favour, Ilá once more became Sudyumna; (in which character) he had three sons, Utkala, Gaya, and Vinata.<sup>1</sup>

In consequence of his having been, formerly, a female, Sudyumna was excluded from any share in his paternal dominions: but his father, at the suggestion of Vasishtha, bestowed upon him the city Pratishtana;<sup>2</sup> and he gave it to Purúravas.†

<sup>1</sup> The Matsya calls the name of the third, Haritáśwa; the Vayu, &c., Vinataswa; the Markandeya,‡ Vinaya; and the Bhagavata,§ Vimala. All but the last agree in stating that Utkala (Orissa) and Gaya (in Behar) are named after the two first. The Matsya calls the third the sovereign of the east, along with the Kauravas; the Vayu makes him king of the west.|| The Bhagavata calls them, all three, rulers of the south.¶

<sup>2</sup> The authorities agree in this location of Sudyumna. Pratishtana\*\* was situated on the eastern side of the confluence of the Ganges and Jumna, the country between which rivers was the territory of the direct male descendants of Vaivaswata. In the

\* *Yajnapurusha*. See Vol. I., p. 61, note 1; p. 163, note \*; and pp. 180, 181: also, Vol. II., p. 136.

† One MS. has Purushavara.

‡ CXI., 15.

§ IX., l. 41.

|| The *Váyu-purána* says:

उत्कलस्योत्कलं राष्ट्रं विनताश्च पश्चिमम् ।

दिक्पूर्व । तस्य राजर्षिर्गयस्य तु गया पुरी ॥

We are, thus, told, that the kingdom of Vinatáśwa lay to the west of Utkala.

With this compare the *Harivamśa*, sl. 632; and the *Linga-purána*, Prior Section, LXV., 27.

¶ दक्षिणपथराजानो बभूवुर्धर्मवत्सलाः ।

*Vide infra*, p. 240, note ||.

\*\* See Burnouf's *Bhāgavata-purána*, Vol. III., Preface, pp. XCVII., XCVIII.



Of the other sons of the Manu, Prishadhra, in consequence of (the crime of) killing a cow,\* was degraded

Hari Vamśa, † it is said that he reigned in Pratishthāna, having killed Dhṛishṭāka, Ambarisha, and Danda:

सुसुवः कारयामास प्रतिष्ठाने नृपक्रियाम् ।

धृष्टकश्याम्बरीषस्य दण्डयेति हतचयः ॥

M. Langlois had, ‡ no doubt, सुतचयः in his copy; as he renders it: § 'Il donna \* \* \* naissance à trois enfants;' though, as he observes, Hamilton|| had called these the sons of Ikshwāku. The Brahma Purāṇa has not this passage; nor does the commentator on the Hari Vamśa give any explanation: neither does anything of the kind occur elsewhere. We have, however, subsequently, in the text, ¶ Danda named as a son of Ikshwāku; and, in the Padma Purāṇa, Srishti Khandā, and in the Uttara Kāṇḍa of the Rāmāyana, we have a detailed narrative of Danda, the son of Ikshwaku, whose country was laid waste by an imprecation of Bhārgava, whose daughter \*\* that prince had violated. His kingdom became, in consequence, the Dandaka forest. The Mahābhārata, Dāna Dharma, †† alludes to the same story. If, therefore, the preferable reading of the Hari Vamśa be Suta, 'son,' it is at variance with all other authorities. At the same time, it

\* The Sanskrit has 'his teacher's cow'.

† Śl. 637.

‡ Since he puts "Dandaca", a word of three syllables, it is more than probable that he followed some such reading as दण्डकयेति ते चयः, which I find to be the most ordinary. In some MSS., दण्डयेति सुतास्त्रयः occurs. The lection हतचयः is of no account. It seems like a corruption of the last syllables of दण्डयेतीह ते चयः, which is read in one of Professor Wilson's MSS.

§ Vol. I., p. 64.

|| The fact as to Mr. Hamilton's statement is more correctly expressed in these words: "Fr. Hamilton dit que ce roi, et par conséquent ses frères, étaient fils d'Ikchwācou." See *Genealogies of the Hindus*, &c., p. 64.

¶ Vide *infra*, p. 259.

\*\* Abjā, by name.

†† A part of the *Sānti-parvan*.

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sovereigns of the north.)<sup>1\*</sup> The son of Nedishtha,† named Nábhága, became a Vaisya:<sup>2‡</sup> his son was Bhalan-

<sup>1</sup> The Bhāgavata§ also places the Kárúshas in the north: ||

उत्तरापथगोप्तारो ब्रह्मणा धर्मवत्सलाः ।

But the country of the Kárúshas is, usually, placed upon the Paripátra or Vindhya mountains. See Vol. II., p. 158, note 2. ¶

<sup>2</sup> The Vāyu has 'Nabhága, the son of Arishtha:' नाभागोऽरिष्टपुत्रस्तु ।\*\* The Markandeya†† has 'the son of Dishtha:' दिष्टपुत्रस्तु नाभागः । The Bhagavata‡‡ also calls him the son of

\* I do not find this parenthesis in the original; nor is it taken from the commentary.

† One MS. has Dishtha. *Vide supra*, p. 231, note †.

‡ See *Original Sanskrit Texts*, Part I., pp. 45, 46. § IX., II., 16.

|| By the term *uttarāpatha*, used in the original, the regions to the north of the Vindhya mountains are intended. The regions to the south of those mountains are, similarly, denominated *dakṣiṇāpatha*. *Vide supra*, p. 237, note ¶.

¶ But also see Vol. II., p. 123, text and note 1; p. 133, text and note †.

\*\* The verse, as I find it, runs:

नाभागोऽरिष्टपुत्रस्तु विद्वानासीन्नसन्दनः ।

That is to say, Bhalandana is declared to be son of 'Nábhága Arishtha.'

The purport of the verse is, manifestly, to set forth the paternity of Bhalandana. Besides this, not to increase the *Vāyu-purāṇa*'s tale of the Manu's sons from nine to ten, Nábhága Arishtha must be taken together, as denoting one person. The sense would not be changed, while the grammar would be amended, by reading नाभागारिष्टः,—yielding Nábhágárishta,—which, as we have seen, occurs elsewhere. *Vide supra*, p. 232, notes \*\* and ‡‡; also, p. 256, note \*, *infra*.

†† CXIII., 2. And so the *Linga-purāṇa*, Prior Section, LXVI., 53.

‡‡ IX., II., 23:

नाभागो दिष्टपुत्रोऽन्यः कर्मणा वैश्वतां गतः ।

Śridhara remarks, on this: दिष्टस्य पुत्रो नाभागो वक्ष्यमाणनाभागान्य इति धामिबुदासार्थमनुवादमाचम ।

The Nábhága from whom this one is thus discriminated is named in IX., IV., 1, 9, 13; also, in VIII., XIII., 2. *Vide supra*, p. 14, note \*, and p. 232, note ‡‡.

The commentator on the *Vishṇu-purāṇa* says: नेदिष्टस्य पुत्रो नाभागो वैश्वतां गतः ।

dana;<sup>1</sup> \* whose son was the celebrated Vatsa-

Dishṭa. According to that authority, he became a Vaiśya by his actions. The other Purānas generally agree, that the descendants of this person became Vaisyas; but the Matsya and Vayu do not notice it. The Márkandeya details a story of Nábhaga's carrying off and marrying the daughter of a Vaisya; in consequence of which he was degraded, it is said, to the same caste, and deprived of his share of the patrimonial sovereignty, which his son and successor recovered. The Brahma Purana and Hari Vamsa† assert, that two sons of Nabhagarishṭa again became Brahmans: but the duties of royalty imply the Kshattriya caste of his posterity; and the commentator on our text observes,‡ that the son of Nabhága was born before his father's degradation, and, consequently, the race continued Kshattriya;—an assertion unsupported by any authority: and it must, therefore, appear, that a race of Vaisya princes was recognized by early traditions.

<sup>1</sup> Bhanandana:§ Bhagavata.

नाभागो दिष्टपुत्रोऽन्यः कर्मणा वैश्यतां गतः ।  
इति शुकोक्तेः । तस्य च पुत्रोत्पत्तेरुत्तरकालमेव वैश्यत्वप्राप्त्या तत्पुत्रस्य  
भलन्दनस्य चत्त्रियत्वमविच्छेदमेव । अत एव तदन्वयस्य मन्त्रस्य चक्र-  
वर्तित्वं संगच्छते । This imports, that it was not till after the birth of  
Bhalandana, that Nabhága was turned into a Vaiśya; and hence it is  
that his descendants were, like himself in his original dignity of birth,  
Kshattriyas.

We meet with other Nabhagas, at pp. 256 and 303, *infra*.

\* In two MSS. I find Bhanandana, for which see note §, below.

† नाभागारिष्टपुत्री द्वौ वैश्यौ ब्राह्मणतां गतौ ।

So read my best MSS.; the Calcutta edition being defective here. Some  
MSS. have Nabhagadishṭa for the name; and, in one, I find Nábhága:

नाभागस्य तु पुत्री द्वौ वैश्यौ ब्राह्मणतां गतौ ।

M. Langlois must have had before him a still different lection, one  
much like that in the Bombay edition; for he translates: "Les fils de  
Nábhâgârishṭa, Kchatryas d'origine, devinrent Veśyas."

‡ See note †† in the preceding page.

§ This looks like a Bengal corruption of Bhalandana, the reading in  
all my best MSS. of the *Bhāgavata*. See note \* in the next page.



prí:<sup>1\*</sup> his son was Prámśu;† whose son was Pra-  
jáni;<sup>2</sup> whose son was Khanitra;<sup>3</sup> whose son was  
the very valiant Kshupa;<sup>4</sup> ‡ whose son was Viṁsa;<sup>5</sup>

<sup>1</sup> Vatsapríti: Bhágavata. Vatsaśrí: Márkaṇḍeya. § The latter has a story of the destruction of the Daitya Kujámbha by Vidúratha, the father of Sunandá, the wife of Vatsaśrí. The Váyu has Sahasrári.||

<sup>2</sup> Pramati: Bhágavata. ¶

<sup>3</sup> According to the Márkaṇḍeya, the priests of the royal family conspired against this prince, and were put to death by his ministers.

<sup>4</sup> Chákshusha: Bhágavata. \*\*

<sup>5</sup> Vira: Márkaṇḍeya. ††

\* All my best MSS. give Vatsapríti once, or twice, several having both Vatsapríti and Vatsaprí; for the name is repeated, in the original, in connexion with Prámśu. Vatsapri, and as son of Bhalandana, is mentioned several times in the *Anukramaṇiká* to the *Rigveda*.

† Where (for a single instance out of several,) Prámśu—p. 232, *supra*,—is called one of the “sons” of Manu, are we to understand, by “sons”, “descendants”? Or is the Prámśu here spoken of a second person of that name? He was one of twelve sons of Vatsaprí, according to the *Márkaṇḍeya-purāṇa*, CXVIII., 1, 2.

According to the *Váyu-purāṇa*, Prámśu was son of Bhalandana:

भलन्दनस्य पुत्रोऽभूत्प्रांशुर्नाम महाबलः ।

‡ My MSS. read, without exception: ततश्च खनिचः । तस्माच्च चुपः । चुपाश्चातिबलपराक्रमो विंशोऽभवत् । Professor Wilson, mistaking the particle *cha*, ‘and’, for part of the name, printed “Chakshupa”, which I have altered as above.

See note § in the next page. That the name is Kshupa is, further, evident from several passages of the *Márkaṇḍeya-purāṇa*; as CXX., 1:

चुपः खनिचपुत्रस्तु प्राप्य राज्यं यथा पिता ।

§ My best MSS. of the *Márkaṇḍeya-purāṇa* have, like the Calcutta edition, Vatsaprí.

|| In the *Váyu-purāṇa*, as known to me, there is no name at all here. See the line quoted in note †, above.

¶ The *Váyu-purāṇa* and the *Márkaṇḍeya-purāṇa* have Prajati.

\*\* Pretty certainly, there is, here, a gross mistake in the *Bhágavata-purāṇa*. See note ‡, above. †† CXX., 13.



whose son was Vivimśati,<sup>1\*</sup> whose son was Khaninetra;† whose son was the powerful, wealthy, and valiant Karandhama;<sup>2</sup> whose son was Avikshi (or Avikshit);<sup>3</sup> ‡ whose son was the mighty Marutta,§ of whom this well-known verse|| is recited:

<sup>1</sup> Rambha precedes Vivimśati: Bhāgavata. ¶

<sup>2</sup> Balaśwa,\*\* or Balakāśwa, or Subalaswa, according to the Markandeya, which explains his name Karandhama to denote his creation of an army,—when besieged by his revolted tributaries,—by breathing on his hands (कर + धमः).

<sup>3</sup> Both forms occur, as the commentator observes: अविचेरेव क्वचिद्विचिदित्यपि नाम । The Markandeya has a long story of this prince's carrying off the daughter of Visala, king of Vaidisa††. Being attacked and captured by his confederated rivals, he was rescued by his father, but was so much mortified by his disgrace, that he vowed never to marry nor reign. The princess, also be-

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\* I find no reading but Vivimśa, if Vimśa—which is, of course, a mere clerical inadvertence,—is left out of account. Vivimśa is, also, the lection of the *Mārkaṇḍeya-purāṇa*, CXX., 14, 15: and see note §, below. For this word, as denoting a caste, see Vol. II., p. 193.

† Nearly all my MSS., including every one of the best, here interpose Ativibhūti, or else Vibhuti, as son of Khaninetra and sire of Karandhama.

‡ In the *Vāyu-purāṇa* I find Avikshita; and he is named immediately after Khanitra, as if his son. But, almost certainly, there is, here, a hiatus in my MSS.

Avikshita is, also, the reading of the *Mārkaṇḍeya-purāṇa*, Ch. CXXIII.

§ In the *Mahābhārata*, *Aśvamedhika-parvan*, Chap. IV., we find the following genealogy, referred to the *Kṛita-yuga*: Manu, Prasandhi, Kshupa, Ikshwaku, Vimśa (one of a hundred sons, all kings), Vivimśa, Khaninetra (one of fifteen sons), Karandhama, Avikshit, Marutta.

|| I find “two stanzas”: यस्मेमावद्यापि श्लोकौ गीयते । And two stanzas are immediately afterwards quoted.

¶ In my MSS., Rambha follows Vivimśati; and Vimśa is omitted.

\*\* This appears to be the true reading of the *Mārkaṇḍeya-purāṇa*.

†† From the original, वेदिशाधिपतेः, it is safest, pending the production of explicit proof that there is such a name as “Vaidisa,” to infer, in preference, Vaidisa. *Vide supra*, p. 221, note ‡.



“There never was beheld, on earth, a sacrifice equal to the sacrifice of Marutta. All the implements and utensils\* were made of gold. Indra was intoxicated† with the libations of Soma-juice; and the Brahmins were enraptured with the magnificent donations they received. The winds of heaven encompassed the rite, as guards; and the assembled gods attended, to behold it.”‡ Marutta was a Chakravartin (or universal

coming an ascetic, met with him in the woods; and they were, finally, espoused: but Avikshit kept his other vow, and relinquished his succession in favour of his son, who succeeded to the kingdoms of both Karandhama and Visala.

¹ Most of our authorities quote the same words, with, or without, addition. § The Vāyu|| adds, that the sacrifice was conducted by Samvarta, whom the Bhāgavata terms a Yogin, the

\* “Implements and utensils” is to render *vastu*.

† The commentary explains अमाद्यत् by अतितृप्या इष्टो बभूव ।

‡ अमाद्यदिन्द्रः सोमेन दक्षिणाभिर्द्विजातयः ।

मरुतः परिवेष्टारः सदस्याश्च दिवौकसः ॥

According to the scholiast, the Maruts purveyed food, &c., on the occasion: मरुतो देवाः । परिवेष्टार अन्नदिपरिवेष्टकाः ।

§ Whence the first of these stanzas was derived I am unable to say; but we probably have the prototype of part of the second in the following quotation in the *Aitareya-brāhmaṇa*, VIII., 21:

मरुतः परिवेष्टारो मरुत्तस्यावसन्मुहे ।

अविचितस्य कामप्रेर्विन्दे देवाः सभासदः ॥

See, also, the *Satapatha-brāhmaṇa*, XIII., V., IV., 6; and compare the *Bhāgavata-purāṇa*, IX., II., 27, 28.

|| Its words are:

संवर्तेन दिवं नीतः ससुहृत्सह बान्धवैः ।

विवादोऽपि महानासीत्संवर्तस्य बृहस्पतेः ॥

अग्निं दृष्ट्वा तु यज्ञस्य क्रुद्धस्य बृहस्पतिः ।

सं

लोकानां स हि नाशाय देवैर्देहि प्रसादितः ॥

monarch): he had a son named Narishyanta;<sup>1</sup> his son was Dama;<sup>2</sup> his son was Rájyavardhana;\* his son was Sudhriti; his son was Nara; his son was Kevala; his son was Bandhumat; his son was Vegavat; his son was Budha;<sup>3</sup> his son was Trínabindu, who had a daughter

son of Angiras; and that Bṛihaspati was so jealous of the splendour of the rite, that a great quarrel ensued between him and Samvarta. How it involved the king is not told; but, apparently, in consequence, Marutta, with his kindred and friends, was taken, by Samvarta, to heaven. According to the Markaṇḍeya,† Marutta was so named from the paternal benediction, 'May the winds be thine,' or 'be propitious to thee' (मरुतव शिवायामु). He reigned, agreeably to that record, 85000 years.

<sup>1</sup> Omitted in the Bhagavata.

<sup>2</sup> A rather chivalric and curious story is told of Dama, in the Márkaṇḍeya.‡ His bride, Sumaná, daughter of the king Daśárha,§ was rescued, by him, from his rivals. One of them, Vapushmat, afterwards killed Marutta, who had retired into the woods, after relinquishing his crown to his son. Dama, in retaliation, killed Vapushmat, and made the Pinda (or obsequial offering) to his father, of his flesh: with the remainder he fed the Brahmans of Rákshasa origin: such were the kings of the solar race.

वपुष्मतश्च मांसेन पिण्डदानं चकार ह ।

ब्राह्मणान्भोजयामास रक्षःकुलसमुद्भवान् ।

एवंविधा हि राजानो बभूवुः सूर्यवंशजाः ॥

<sup>3</sup> The Bhágavata has Bandhavat, Oghavat, and Bandha.¶

\* The *Váyu-purāṇa* has Ráshtravardhana.

† CXXVIII., 33.

‡ Ch. CXXXIV.

§ I find सुता दशार्णाधिपतेः, "daughter of the king of Daśárṇa". See Vol. II., p. 160, note †; p. 178, note \*.

|| *Márkaṇḍeya-purāṇa*, Calcutta edition, pp. 657, 658.

¶ I find, in all the MSS. I have examined, Bandhumat and Vegavat; while the prevailing reading of the third name is Bandhu, of which Bandha and Budha are variants. The *Váyu-purāṇa* agrees, as to all three names, with the *Vishnú-purāṇa*.



named Ilavilá.<sup>1\*</sup> The celestial nymph† Alambushá, becoming enamoured of Trínabindu, bore him a son named Visála, by whom the city Vaisáli was founded.<sup>2</sup>

<sup>1</sup> The Váyu‡ and Bhágavata both add, that she was the wife of Viśravas, and mother of Kubera.§ In the Linga Purāṇa, she is said to have been the wife of Pulastya, and mother of Viśravas. The weight of authority is in favour of the former statement. See Vol. I., p. 154, note 2.

<sup>2</sup> The Bhágavata names three sons, Visála, Śúnyabandhu, and Dhumaketu.|| Vaisáli is a city of considerable renown in Indian tradition; but its site is a subject of some uncertainty. Part of the difficulty arises from confounding it with Visálá, another name of Ujjayiní:

उज्जयिनी स्वादिशावावन्ती पुष्पकरण्डिनी ।

Hemachandra.¶ Also, in the Megha Dúta: \*\*

प्राप्तावन्तीमुदयनकथाकोविद्यामवृद्धां

पूर्वोद्दिष्टामनुसर पुरीं श्रीविशाखां विशाखाम् ।

‘Having arrived at Avantí, \* \* \* proceed to the illustrious city before indicated, Visálá.’ विशाखाभिधानामुज्जयिनीं पुरीम् ।

‘To the city Ujjayiní, named Visálá.’ Comment. Vaisáli††, however, appears to be very differently situated. According to the Buddhists, amongst whom it is celebrated as a chief seat of the labours of Śákya‡‡ and his first disciples, it is the same as Prayaga,

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\* Only one of my MSS. has this name; one has Ilirilá; and all the rest have Ilivilá. Also see note ‡, below.

The *Bhágavata-purāṇa*, IX., II., 31, represents Idavidá as daughter of Trínabindu and Alambushá.

† *Apsaras*.

‡ The *Váyu-purāṇa* has Ividá, and calls her mother of Viśravas:

कन्या तु तस्मै इविडा माता विश्रवसो हि सा ।

§ Called Dhanada, in the *Bhágavata-purāṇa*.

|| I find Dhúmraketu.

¶ *Abhidhāna-chintāmañi*, IV., 42.

\*\* *Śl.* 32, Prof. Wilson's second edition.

†† The genuine *Rāmāyaṇa* has Visálá; the Bengal recension, Vaisáli. The latter name, Burnouf maintains, is that which was known to the Buddhists. *Introduction a l'Histoire du Bouddhisme Indien*, Vol. I., p. 86, note 2.

‡‡ Corrected from “Śákhyā.”

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kings of Vaiśálí;\* of whom it is said:† “By the favour of Trínabindu, all the monarchs of Vaisálí‡ were long-lived, magnanimous, equitable, and valiant.”

Saryāti (the fourth son of the Manu,)§ had a daughter named Sukanyá, who was married to the holy sage Chyavana:¹|| he had, also, a righteous son called Anarta.

of Vaiśálí, is made contemporary with Ráma: Rámáyāna, I., 47. 17. The dynasty of Vaisala kings is found only in our text, the Vayu, and Bhágavata. Hamilton ¶ places them from 1920 to 1240 B. C.; but the latter is incompatible with the date he assigns to Ráma, of 1700 B. C.\*\* The contemporary existence of Sumati and Ráma, however, is rather unintelligible; as, according to our lists, the former is the thirty-fourth, and the latter, the sixtieth, from Vaivaswata Manu.

‘ The circumstance of their marriage, of Chyavana’s appropriating a share of offerings to the Aswini Kumaras, and of his quarrel with Indra, in consequence, are told, in detail, in the Bhágavata and Padma Purānas.

\* Expressed by *vaiśálaka*.

† श्लोकोऽप्यत्र गीयते । And what follows is a stanza. It occurs in the *Vāyu-purāṇa*, as well, but not as if a quotation.

‡ *Vaiśálaka*.

§ The *Aitareya-bráhmaṇa*, IV., 32, and VIII., 21, speaks of Sárýāta, son of Manu. The *Rigveda*, also, has Sárýāta. Perhaps this name is here a metronym.

|| “The Rishi Chyavana married his [Vaivaswata’s] daughter; and a solemn sacrifice was held on the occasion, at which Indra and the Áswins were present. Chyavana appropriated to himself the share of the oblation intended for the Áswins, at which Indra was very angry; and, to appease him, a fresh offering was prepared. The Scholiast quotes this story from the *Kaushítaki Bráhmaṇa*.” Professor Wilson’s Translation of the *Rigveda*, Vol. I., p. 139, note a.

¶ *Genealogies of the Hindus, &c.*, p. 38.

\*\* ?

The son of the latter was Revata,<sup>1</sup> who ruled over the country (called, after his father,) Anarta, and dwelt at the capital, (denominated) Kusasthalí.<sup>2</sup> The son of this prince was Raivata, or Kakudmin, the eldest of a hundred brethren. He had a very lovely daughter;\* and (not finding any one worthy of her hand,) he repaired, with her, to the region of Brahmá, to consult the god where a fit bridegroom was to be met with. When he arrived, the quiristers† Háha, Húhu, and others were singing‡ before Brahmá; and Raivata,§ waiting till they had finished, imagined the ages that elapsed during their

<sup>1</sup> In most of the other Puráñas, Reva, or Raiva.|| The Linga and Matsya insert a Rochamána before him; and the Bhágavata¶ adds, to Ánarta, Uttánabarhis and Bhurishena.

<sup>2</sup> The Bhagavata\*\* ascribes the foundation of Kusasthalí to Revata, who built it, it is said, within the sea. The subsequent legend shows, that it was the same, or on the same spot, as Dwáraka; and Ánarta was, therefore, part of Cutch or Gujerat. See Vol. II., p. 171, note 4.††

\* The reading of my MSS. is तस्य च रेवती नाम कन्या, “and he had a daughter, Revatí.”

† Gandharva. For Haha and Huhu, see Vol. II., pp. 286, *et seq.*

‡ अतितानं नाम दिव्यं गान्धर्वमगीयत । The piece of music which they were executing was an *atitána*,—a certain song, according to the commentary. A variant for *gándharvam* is *gándharam*, qualifying *atitánam*. The scholiast takes note of it.

§ The original has Raivataka, here and below.

|| My MSS. of the *Váyu-purána* have these two readings, and Rava, as well.

¶ XI., III., 27.

\*\* IX., III., 28:

सोऽन्तः समुद्रे नगरीं विनिर्माय कुशस्थलीम् ।

†† Also see Vol. II., p. 172, note 2.



performance to be but as a moment.\* At the end of their singing, Raivata prostrated himself† before Brahmá,‡ and explained his errand. “Whom should you wish for a son-in-law?” demanded Brahmá; and the king mentioned to him various persons with whom he could be well pleased.§ Nodding his head gently, and (graciously) smiling, Brahmá said to him: “Of those whom you have named the third or fourth generation|| no longer survives; for many successions of ages¶ have passed away, whilst you were listening to our songsters.\*\* Now, upon earth, the twenty-eighth great age of the present Manu is nearly finished, and the Kali period is at hand.†† You must, therefore, bestow this virgin gem‡ upon some other husband: for you are, now, alone; and your friends, your ministers, ser-

\* *Muhūrta*. The Sanskrit is: तावच्च त्रिमार्गपरिवर्तिरनेकयुगपरिवृत्ति तिष्ठन्नपि रैवतकः शुखमुद्धर्तमिव मेने । *Trimārga* is here a musical technicality.

† *Prāṇamya*.

‡ Here, and just above, and also below, designated by his epithet of *abjayoni*, ‘lotus-born.’

§ And he further solicited Brahmá’s advice as to a choice: क एषा भगवतोऽभिमतः । कस्यै कस्यामिमां प्रयच्छामीति ।

|| The Sanskrit is अपत्यपत्यसंततिः ।

¶ *Chaturyuga*.

\*\* Literally, ‘this music’, *etad gāndharvam*.

†† साम्प्रतं भूतसे ऽष्टाविंशतितममस्य मनोश्चतुर्युगमतीतप्रायम् । आसन्नो हि तत्कालिः । Comment: अस्य रैवतस्य मनोरष्टाविंशतितमं चतुर्युगं नतप्रायम् ।

What is meant is, that, in the meantime, twenty-eight four-*yuga* cycles of the *manwantara* or patriarchate then current had nearly elapsed, &c.

Compare the *Bhāgavata-purāṇa*, IX., III., 33.

For the length of a *manwantara*, see Vol. I., pp. 50—52.

‡‡ *Kanyā-ratna*.

vants, wife, kinsmen, armies,\* and treasures have long since† been swept away by (the hand of) time.” Overcome with astonishment and alarm,‡ the Raja then said to Brahmá: “Since I am thus circumstanced, do thou, lord, tell me unto whom the maiden shall be given.” And the creator of the world,§ whose throne is the lotos,|| (thus benignantlly) replied to the prince, as he stood bowed and humble¶ before him:\*\* “The being of whose commencement, course,†† and termination we are ignorant; the unborn and omnipresent‡‡ essence§§ (of all things); he whose real and infinite||| nature and essence¶¶ (we do not know), is the supreme Vishnu.\*\*\* He is time, made up of moments, and hours, and years;††† whose influence‡‡‡ is the source of (perpetual) change. He is the universal form of all things, from birth to death.§§§ He is eternal, without name or shape. Through the favour of that imperishable|||| (being) am

\* *Bala.*

† *Atyanta*, ‘entirely.’

‡ The two substantives are to render *sádhvasa*.

§ *Sapta-loka-guru.*

|| *Abjayoni.*

¶ *Kṛitāñjali-bhūta.*

\*\* All the rest of this chapter is in verse.

†† *Madhya.*

‡‡ *Sarvagata.*

§§ *Dhātu.*

||| *Para.*

¶¶ *Sāra.*

\*\*\* “Supreme Vishnu” corresponds to *parameswara*.

††† *Kalāmuhūrtādi.*

‡‡‡ *Vibhūti.*

§§§ I find अजन्मनाशश्च समस्तमूर्तेरनामरूपश्च सनातनश्च । According to this, he is said to be ‘unborn and indestructible,’ &c. &c.

|||| *Achyuta.* See Vol. I., p. 15, note 3.



I the agent of his power in creation; through his anger is Rudra the destroyer (of the world); and the cause of preservation, Purusha, proceeds, also, from him. The unborn, having assumed my person,\* creates (the world); in his own essence,† he provides for its duration; in the form of Rudra, he devours all things; and, with the body of Ananta, he upholds them. Impersonated as Indra‡ and the other gods, he is the guardian of mankind;§ and, as the sun and moon, he disperses darkness. Taking upon himself the nature of fire, he bestows warmth and maturity, and, in the condition of the earth, nourishes all beings.|| As one with air,¶ he gives activity to existence;\*\* and, as one with water, he satisfies (all wants); whilst, in the state of ether, associated with universal aggregation, he furnishes space for all objects.†† He is at once the creator, and that which is created; the preserver, and that which is preserved; the destroyer, and, as one with all things, that which is destroyed: and, as the indestructible,‡‡ he is distinct from these three vicissitudes. In him is the world; he is the world; and he, the primeval self-

\* *Rūpa*.

† *Purusha-swarūpin*.

‡ *Śakra*, in the original.

§ *Vishva*.

॥ पाकाय योऽमित्वमुपेत्य लोका-  
न्विभर्ति पृथ्वीवपुरव्ययात्मा ।

¶ *Śwasana*, 'breath.'

\*\* *Loka*.

†† ददाति विश्वस्थितिसंस्थितसु  
सर्वावकाशं च नमःस्वरूपी ।

‡‡ *Avyayātman*. See Vol. I., p. 17, note \*.



born, is again present in the world.\* That (mighty) Vishnu, who is paramount over all beings, is now, in a portion of himself, upon the earth. That (city) Kusasthalí, which was, formerly, your capital, and rivalled the city of the immortals,† is now (known as) Dwáraká;¹ and there reigns a portion of that divine being,‡ in the person of Baladeva. To him, who appears as a man, present her, as a wife. He is a worthy bridegroom for this excellent damsel; and she is a suitable bride for him.”§

Being thus instructed by the lotos-born (divinity), Raivata returned (with his daughter,) to earth, where he found the race of men dwindled in stature, reduced in vigour, and enfeebled in intellect. Repairing to the city of Kusasthalí, which he found (much) altered,|| the wise monarch bestowed his (unequalled) daughter on the wielder of the ploughshare,¶ whose breast was

¹ So called from its many Dwáras, or gateways:

द्वतां द्वारवतीं नाम बहुद्वारां मनोरमाम् ।

Váyu.

\* Compare the *Bhagavad-gítá*, Chapter IX., *passim*.

† The Sanskrit has *amarávatíva*, “like Amarávatí.” For this city, see Vol. I., p. 137; and Vol. II., p. 240, text and notes.

‡ Keśava, in the original.

§ तस्मै त्वमेनां तनयां नरेन्द्र  
प्रयच्छ मायामनुजाय आयाम् ।  
स्नाध्यो वरोऽसौ तनया तवेयं  
स्त्रीरत्नभूता सदृशो हि योगः ॥

|| Because, says the commentator, Kṛishná had reclaimed from the sea a shire of country measuring twelve *yojanas* in circumference, and, with the aid of Viśwakarma, had renovated the city. For Dwaraka, *vide infra*, Book V., Chapters XXIII. and XXVIII.

¶ *Śtra-dhwaja*, ‘plough-bannered’.



as fair and radiant as crystal.\* Beholding the damsel of excessively lofty height, the chief whose banner is a palm-tree† shortened her with the end of his plough-share, and she became his wife. Balaráma‡ having espoused, agreeably to the ritual, Revatí, the daughter of Raivata, the king retired to the mountain Himálaya,§ (and ended his days) in devout austerities.<sup>1</sup>

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<sup>1</sup> The object of this legend, which is told by most of the authorities, is, obviously, to account for the anachronism of making Balaráma contemporary with Raivata; the one, early in the Tretá age, and the other, at the close of the Dwápara.

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\* *Sphaṭikáchalábha*, "brilliant as a mountain of crystal."

† *Tálaketu*.

‡ Indicated, in the Sanskrit, by his epithet *śrāgyulha*.

§ Himáchala, in the original.

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The son of Nabhága\* was Nábhága;<sup>1</sup> his son was

sh́ta obtained Brahmanhood upon earth, though born Kshattriyas:

धृष्टाक्षार्धमभूत्सच्च ब्रह्मभूयं गतं चितौ । †

<sup>1</sup> But who is Nabhága? For, as above observed, (p. 231, note 1,) the son of the Manu is Nabhaga-nedish́ta;† and there is, in that case, no such person as Nabhága.§ On the other hand, if Nabhága and Nedish́tha|| be distinct names, we have ten sons of Vai-vaswata, as in the Bhagavata.¶ The descendants of Nedish́tha, through his son Nabhága, have been already specified; and, after all, therefore, we must consider the text as intending a distinct

\* This is the ordinary reading of my MSS., of which three, however, give Nábhága. It will contribute to harmonize the *Vishnú-purāṇa* with itself, if we surmise,—*vide supra*, p. 13,—that there is, here, an error for Nabhaga. So Ambarisha's grandfather is called in the *Bhāgavata-purāṇa*, IX., IV., 1; though the person there meant is, as the context evidences, identified with Nabhanedish́tha of the *Āitareya-brāhmaṇa*. The *Vāyu-purāṇa*, likewise, in every MS. to which I have access, irregularly derives Nábhága from Nabhaga:

नभगस्य च दायादो नाभागो नाम वीर्यवान् ।

Those Purāṇas which speak of Nedish́tha (or Diśta, &c.) preceded by Nábhága, in composition or apart, and also speak of Nabhaga (or Nabhága), recounting, of the latter, the story told in note 1, above, have explicitly misrepresented ancient tradition, inasmuch as this story relates to Nábhānedish́tha (नेदिष्ठ preceded by नाभा = नाभौ), in whose name we have the source of Nabhāganedish́tha and numerous other corruptions previously particularized. There seems to be no authority, older than epic and Paurāṇik, for such a person as Nedish́tha, or Diśta, or Ariśta, father of a Nábhága.

† The *Vāyu-purāṇa* has:

धृष्टस्य धार्ष्ट्यं सच्च रक्षधृष्टं बभूव ह ।

चिसाहसं तु स नखः चक्षियाणां महात्मनाम् ॥

‡ This should be Nábhága-nedish́tha.

§ See the conjecture ventured in note \*, above. Also *vide supra*, p. 232, text and note \*; and the Translator's last note on Chapter V. of the present Book. But the *Bhāgavata-purāṇa*, IX., II., 17, 18, gives an irreconcilable account of the offspring of Nṛiga.

|| Changed, here and just below, from "Nedish́ta." Also read Nábhága, and so further on.

¶ *Vide supra*, p. 14, note \*; p. 232, note ††.



Ambarísha;<sup>1</sup> his son was Virúpa;<sup>2\*</sup> his son was Pri-

person by the name Nabhága; and such a name does occur, in the lists of the Agni, Kurma, Matsya, and Bhágavata, unquestionably distinct from that with which it is also sometimes compounded. The Bhágavata repeats the legend of the Aitareya Bráhmaṇa,† with some additions, and says, that, Nabhaga having protracted his period of study beyond the usual age, his brothers appropriated his share of the patrimony. On his applying for his portion, they consigned their father to him, by whose advice he assisted the descendants of Angiras in a sacrifice, and they presented him with all the wealth that was left at its termination. Rudra claimed it as his; and, Nabhaga acquiescing, the god confirmed the gift, by which he became possessed of an equivalent for the loss of territory. Most of the authorities recognize but one name here, variously read either Nabhaga or Nábhaga, the father of Ambarísha. The Vayu, as well as the Bhágavata, concurs with the text.‡

<sup>1</sup> The Bhágavata§ considers Ambarísha as a king who reigned, apparently, on the banks of the Yamuná. He is more celebrated as a devout worshipper of Vishnu, whose discus protected him from the wrath of Durváśas, and humbled that choleric saint, who was a portion of Siva:—a legend which, possibly, records a struggle between two sects, in which the votaries of Vishnu, headed by Ambarísha, triumphed.

<sup>2</sup> The Agni, Brabma, and Matsya stop with Ambarísha. The Vayu and Bhágavata proceed as in the text; only the latter|| adds, to Virúpa, Ketumat and Sambhu.

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\* See Professor Wilson's Translation of the *Rigveda*, Vol. I., p. 122, note a. One MS. of the *Vishṇu-purāṇa* has Viśwarúpa.

† V., 14. For Nabhánedishtha, there mentioned, see, further, the *Rigveda*, X., LXI. and LXII.; and the *Taittiriya-saṃhitá* of the *Yajurveda*, III., I., IX., 4.

‡ It does not appear so from my MSS. See note \* in the preceding page.

§ IX., IV., 13, 30.

|| IX., VI., 1.



shadaśwa; his son was Rathítara,\* of whom it is sung: "These, who were Kshattriyas by birth, the heads of the family of Rathítara, were called Angirasas (or sons of Angiras), and were Brahmans as well as Kshattriyas."<sup>1</sup>†

<sup>1</sup> The same verse is cited in the Váyu, and affords an instance of a mixture of character, of which several similar cases occur subsequently.‡ Kshattriyas by birth become Brahmans by profession; and such persons are usually considered as Angirasas, followers or descendants of Angiras, who may have founded a school of warrior-priests. This is the obvious purport of the legend of Nabhága's assisting the sons of Angiras to complete their sacrifice, referred to in a former note;§ although the same authority has devised a different explanation. Rathínara|| (or Rathítara, as read in some copies, as well as by the Bhágavata¶ and Váyu,) being childless, Angiras begot on his wife sons

\* The "Rathínara" of the former edition I have altered, here and below, being convinced that it is merely a clerical error of a very few MSS.

† एते चक्षप्रसूता वै पुनश्चाङ्गिरसः स्मृताः ।

रथीतराणां प्रवराः चक्षोपेता द्विजातयः ॥

"These were born in a Kshattria or Kshattriya race, and were subsequently known as Angirasas. They were the chief of the Rathítaras,—Bráhmans possessing the rank of Kshattras."

One of my MSS. gives पभवाः for प्रवराः.

Commentary: एते रथीतरस्त्र प्रवरा गोचराः । चक्षप्रसूताः चक्षिया अप्रजस्त्र रथीतरस्त्र भार्यायामङ्गिरसा जातत्वात् । तथापि तयोर्योगात्पुनरङ्गिरसो ब्राह्मणाः स्मृताः । अतः चक्षोपेता द्विजातयः । इत्यन्वयः । This explanation I have not accepted in full.

See Dr. Muir's remarks on this passage, in *Original Sanskrit Texts*, Part I., pp. 46, 47.

‡ *Vide infra*, p. 280, note 2.

§ Note 1 in p. 256, *supra*.

|| See note \*, above.

¶ IX., VI., 2, 3:

रथीतरस्त्राप्रजस्त्र भार्यायां तन्तवेऽर्चितः ।

अङ्गिरा जनयामास ब्रह्मवर्चस्विनः सुतान् ॥



Ikshwáku was born from the nostril of the Manu, as he happened to sneeze.<sup>1</sup> He had a hundred\* sons, of whom the three most distinguished† were Vikukshi, Nimi, and Dandā. Fifty (of the rest), under Śakuni,‡ were the protectors of the northern countries. Forty-eight were the princes of the south.<sup>2</sup>

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radiant with divine glory, who, as the sons of the monarch by his wife, were Kshatriyas, but were Brahmans through their actual father. This, however, is an afterthought, not warranted by the memorial verse cited in our text.

<sup>1</sup> So the Bhagavata: §

बुवतस्तु मनोर्वक्षे इक्ष्वाकुर्घ्रायतः सुतः ।

<sup>2</sup> The Matsya says, that Indra (Devarāj) was born as Vikukshi, and that Ikshwaku had one hundred and fourteen other sons who were kings of the countries south of Meru, and as many who reigned north of that mountain. The Vayu and most of the other authorities agree in the number of one hundred, of whom

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एते चेचप्रसूता वै पुनस्त्वाङ्गिरसाः स्मृताः ।

रथीतराणां प्रवराः चक्षोपेता द्विजातयः ॥

These stanzas are thus rendered by Burnouf:

“Rathítara n'eut pas d'enfants; c'est pourquoi il pria Angiras de lui donner des successeurs, et Angiras eut de la femme du prince des fils brillants de l'eclat du Veda.

“Quoique nés de la femme de Rathítara, ces fils d'Angiras n'en sont pas moins reconnus comme Angirasides; ils sont pour les Rathítaras les ancêtres, auteurs de leur race, et ils appartiennent aux deux tribus des Kshatriyas et des Brahmanes.”

\* The scholiast considers that ‘a hundred’ is here used, as a round number, instead of ‘a hundred and one.’

† *Pravara*. In the *Váyu-purána* and *Bhágavata-purána*, the word is *jyeshtha*, ‘eldest’.

‡ शकुनिप्रमुखाः । Read, therefore, for “under Śakuni,” “Śakuni and others”.

§ IX., VI., 4.



Upon one of the days called *Ashtaká*,<sup>1</sup> *Ikshwáku* (being desirous of celebrating ancestral obsequies,) ordered *Vikukshi* to bring him flesh suitable for the offering. The prince, accordingly, went into the forest, and killed many deer and other wild animals,\* (for the celebration). Being weary (with the chase), and being hungered, he (sat down and) ate a hare, after which, (being refreshed), he carried the rest of the game to his father. *Vasishtha*,† the family-priest‡ of the house of *Ikshwáku*, was summoned to consecrate the food;§

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fifty, with *Śakuni* at their head,|| are placed in the north; and forty-eight in the south,—according to the *Vayu*,—of whom *Vimati*¶ was the chief. The same authority specifies, also, *Nimi* and *Danda*, as sons of *Ikshwáku*, as does the *Bhágavata*,\*\* with the addition of their reigning in the central regions.†† The distribution of the rest, in that work,‡‡ is, twenty-five in the west, as many in the east, and the rest elsewhere,—that is, the commentator adds, north and south. It seems very probable, that, by these sons of *Ikshwáku*, we are to understand colonies or settlers in various parts of India.

<sup>1</sup> See pp. 168, 169, *supra*.

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\* The original has only *mṛiga*.

† Several of my MSS. omit this name.

‡ *Kulácharya*.

§ This is expressed by the term *prokshanáya*, 'for aspersion.'

|| The reading is as in note ‡ in the preceding page.

¶ The name appears to be *Vimśati*: *विंशतिप्रमखाः*, "Vimśati and others." Different MSS. of the *Harivamśa* give, in *śl.* 664, *Vaśati*, *Vasāti*, and *Śasāda*.

\*\* *Vikukshi*, *Nimi*, and *Danda*. IX., VI., 4.

†† That is to say, between the *Himálayas* and the *Vindhya*s. So explains the commentator *Śridhara*.

‡‡ IX., VI., 5:

तथा पुरस्तादभवन्नार्यावर्ते नृपा नृप ।

पञ्चविंशतिः पञ्चास च यो मध्येऽपरेऽन्वतः ॥



but he declared that it was impure, in consequence of Vikukshi's having eaten a hare from amongst it; (making it, thus, as it were, the residue of his meal). Vikukshi was, in consequence, abandoned by his offended father; and the epithet Sasáda (hare-eater) was affixed to him by the Guru.\* On the death of Ikshwaku, the dominion of the earth descended to Śasáda,<sup>1</sup> who was succeeded by his son Puranjaya.†

In the Tretá age, a violent war<sup>2</sup> broke out between the gods and the Asuras, in which the former were vanquished. They, consequently, had recourse to

<sup>1</sup> The Váyu states, that he was king of Ayodhyá, after the death of Ikshwaku.‡ The story occurs in all the authorities, more or less in detail.

<sup>2</sup> The Váyu§ says, it was in the war of the starling and the stork (अशोवके युद्धे), a conflict between Vasishtha and Viswamitra, metamorphosed into birds, according to the Bhagavata: || but that work assigns it to a different period, or the reign of Harischandra. If the tradition have any import, it may refer to the ensigns of the contending parties; for banners with armorial devices were, as we learn from the Mahábhárata, invariably borne by princes and leaders.

\* प्राह । अलमनेनामधेनामिषेण । दुरात्मनेन ते पुत्रेणैतन्मांसमुपहतं यतोऽनेन शशको भक्षितः । ततश्चासौ विकुचिर्गुह्यैवमुक्तः शशादसंज्ञामवाप पित्रापि च परित्यक्तः ।

† Paranjaya is a variant of common occurrence, and the name sanctioned by the scholiast. *Vide infra*, p. 263, note 1.

‡ इक्ष्वाकौ संस्थिते तस्मिञ्शशास पृथिवीमिमाम् ॥

प्राप्तः परमधर्मात्मासवायोध्याधिपोऽभवत् ॥

§ And so the *Harivamśa*, sl. 668.

|| IX., VII., 6. Also *vide infra*, p. 287, note 1.



VishŪ, for assistance, and propitiated him (by their adorations). The eternal ruler of the universe, Nārāyaṇa, had compassion upon them, and said:\* “What you desire is known unto me. Hear how your wishes shall be fulfilled. There is an illustrious prince† named Puranjaya, the son of a royal sage‡ into his person I will infuse a portion of myself; and, having descended upon earth, I will, in his person, subdue all your enemies. Do you, therefore, endeavour to secure the aid of Puranjaya, for the destruction of your foes.”§ Acknowledging, with reverence, the kindness of the deity, the immortals quitted his presence, and repaired to Puranjaya, whom they thus addressed: “Most renowned Kshattriya, we have come to thee, to solicit thy alliance against our enemies: it will not become thee to disappoint our hopes.”|| The prince replied: “Let this your Indra, the monarch of the spheres, (the god) of a hundred sacrifices, consent to carry me upon his shoulders, and I will wage battle with your adversaries, as your ally.” The gods and Indra readily answered: “So be it”; and, the latter assuming the shape of a bull, the prince mounted upon his shoulder. Being then filled with delight, and invigorated by the power of the eternal¶ ruler of all movable and immovable

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\* प्रसन्नश्च देवानामनादिनिधनः सकलजगत्परायणो नारायणः प्राह ।

† Kshattriya.

‡ Rājārshi. And the Sanskrit adds ‘Śāsāda.’

§ तच्छरीरेऽहमग्निं स्वयमेवावतीर्य तानग्नेवानसुराग्निहनिष्यामि । तन्नवन्निः पुरंजयोऽसुरवधार्थायेह कार्योद्योगः कार्यः ।

|| Prañaya.

¶ Achyuta. See Vol. I., p. 15, note 3.

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The son of Śrāvasta was Brīhadaśwa,\* whose son was Kuvalayáswa.† This prince, inspired with the spirit of Vishnú, destroyed the Asura Dhundhu, who had harassed the pious sage‡ Uttanka;§ and he was, thence, entitled Dhundhumára.<sup>1</sup> In his conflict with the demon,

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placed in Kośala, || by which a part of Oude is commonly understood. In my Dictionary I have inserted Srávantí, upon the authority of the Trikánda Śesha;¶ but it is, no doubt, an error for Śrāvastí. It is, there, also called Dharmapattana, being a city of some sanctity, in the estimation of the Buddhists. It is termed, by Fa-Hian, She-wei; by Hwan Tsang, She-lo-va-si-ti; and placed, by both, nearly in the site of Fyzabad in Oude. Account of the Foe-kúe-ki.\*\*

<sup>1</sup> This legend is told, in much more detail, in the Váyu and Brahma Puranas. Dhundhu hid himself beneath a sea of sand, which Kuvalayáswa and his sons dug up,—undeterred by the flames which checked their progress,—and finally destroyed most of them. The legend originates, probably, in the occurrence of some physical phenomenon, as an earthquake, or volcano.

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\* According to the *Váyu-purāṇa*, like our text, he had a most numerous family:

बृहदशस्य पुत्राणां सहस्राश्वेकविंशतिः ।

† The *Váyu-purāṇa* has Kuvaláswa:

बृहदशसुतस्यापि कुवलाश्व इति श्रुतिः ।

And from several passages that follow this it is evident that the name is Kuvaláswa. The *Harivamśa*, śl. 671, etc., likewise has Kuvaláswa; and so has the *Linga-purāṇa*. ‡ *Maharshi*.

§ In two MSS. I find Utanka, the lection of the *Bhāgavata-purāṇa*, IX., VI., 22. The *Harivamśa*, śl. 676, has, in different MSS., Utanka and Uttanka. The *Váyu-purāṇa* gives, in my MSS., Uttanka.

|| See Vol. II., p. 172, notes 2, etc.

¶ II., I., 13.

\*\* By Professor Wilson; in the *Journal of the Royal Asiatic Society*, Vol. V., pp. 122, 123.

Also see M. Vivien de Saint-Martin's *Mémoire Analytique*, etc., p. 105; and General Cunningham, in the *Journal of the Asiatic Society of Bengal*, 1865, pp. 250—267.



the king was attended by his sons, to the number of twenty-one thousand; and all these, with the exception of only three, perished in the engagement, consumed by the fiery breath of Dhundhu. The three who survived were Dṛiḍháswa, Chandráswa,\* and Kapiláswa;† and the son and successor of the elder of these‡ was Haryaswa:§ his son was Nikumbha; his son was Samhatáswa;|| his son was Krisáswa; his son was Prasenajit; and his son was (another) Yuvanáswa.<sup>1</sup>

<sup>1</sup> The series of names agrees very well to Samhatáswa, called Barhanaśwa in the Bhagavata. ¶ We have, there, some variations, and some details not noticed in our text. The Vayu, Brahma, Agni, Linga, Matsya, and Kúrma ascribe two sons to Samhatáswa, whom the two first name Kṛisáswa and Akṛisaswa, and the rest, Kṛisáswa and Ranáswa.\*\* Senajit†† or Prasenajit‡‡ is, generally, though not always, termed the son of the younger brother; but the commentator §§ on the Hari Vamśa calls him the son of Samhatáswa, whilst the Matsya, Agni, Linga, and Kúrma omit him, and make Mandhatṛi the son of Ranáswa.|| || The mother of Prasenajit and the wife of Akṛisáswa or Samhatáswa,—according to the different interpretations,—was the daughter of Himavat,

\* In the *Váyu-purāṇa* the name is Bhadráswa.

† The *Bhāgavata-purāṇa*, IX., VI., 24, has Dṛiḍhaśwa, Kapilaśwa, and Bhadráswa.

‡ The original here again names Dṛiḍháswa, but says nothing of his seniority: दृढिश्च।सुर्यश्चः ।

§ The *Linga-purāṇa*, Prior Section, LXV., 37, interposes Pramoda between Dṛiḍháswa and Haryaswa.

|| One MS. has Hitaśwa; another, Samhitaśwa. The latter is the reading of some MSS. of the *Váyu-purāṇa*; others giving Samhataśwa.

¶ IX., VI., 25.

\*\* The *Linga-purāṇa* distinctly calls Yuvanáswa son of Ranáswa.

†† *Bhāgavata-purāṇa*, IX., VI., 25.

‡‡ So reads the *Váyu-purāṇa*.

§§ Nilakantha, on *śl.* 709. Arjuna Miśra comments to the like effect.

|| || The *Linga-purāṇa* represents Mándhatṛi to be son of Yuvanáswa.



Yuvanáswa had no son, at which he was deeply grieved. Whilst residing in the vicinage of the holy Munis, he inspired them with pity (for his childless condition); and they instituted a religious rite, to pro-

known as Dṛishadwati, the river so termed\* (Vol. II., p. 142, note 4). The wife of Yuvanaswa, according to the Váyu, or of Prasenajit, according to the Brahma, was Gaurí, the daughter of Rantínara,† who, incurring the imprecation of her husband, became the Báhudá river (Vol. II., p. 142, note 3). The Brahma and Hari Vamśa‡ call Yuvanaswa her son; but, in another place,§ the Hari Vamsa contradicts itself, calling Gaurí the daughter of Matínara,|| of the race of Puru, the mother of Mándhátṛi; here following, apparently, the Matsya, in which it is so stated. The Brahma Purāṇa is not guilty of the inconsistency. The Váyu of course gives the title to Mándhátṛi, with the addition, that he was called Gaurika, after his mother:

तस्यासु गौरिकः पुत्रस्रक्वर्ती बभूव ह ।

मान्धाता यीवनासो वै विशोकविजयी नृपः ॥

Mándhátṛi's birth from Gaurí is the more remarkable, as it is incompatible with the usual legend, given in our text and in the Bhágavata, which seems, therefore, to have been of subsequent origin, suggested by the etymology of the name. In the Bhágavata,¶ Mándhátṛi is also named Trasaddasyu, or "the terrifier of thieves."

\* The Váyu-purāṇa states:

कशाश्वसाकशाश्वसु संहताश्वसुतावुभौ ।

तस्य पत्नी हिमवती सतां मान्वा दृषदती ॥

Compare the *Harivamśa*, sl. 708, 709.

† I have much doubt as to the correctness of this name.

‡ Sl. 709.

§ Sl. 1715, 1716.

|| Erroneously printed, in the former edition, "Matimara."

¶ IX., VI., 33:

चसहसुरितीन्द्रोऽङ्ग विदधे नाम तस्य वै ।

यस्याश्वसन्ति सुदिमा दस्यवो रावसादयः ॥

cure him progeny. One night, during its performance, the sages, having placed a vessel of consecrated water upon the altar, had retired to repose. It was past midnight, when the king awoke, exceedingly thirsty; and, unwilling to disturb any of the holy inmates of the dwelling, he looked about for something to drink. In his search, he came to the water in the jar, which had been sanctified and endowed with prolific efficacy\* by sacred texts, and he drank it. When the Munis† rose, and found that the water had been drunk, they inquired who had taken it, and said: "The queen‡ that has drunk this water shall give birth to a mighty and valiant son." "It was I," exclaimed the Raja, "who unwittingly drank the water:" and, accordingly, in the belly of Yuvanáswa was conceived a child. And it grew; and in, due time, it ripped open the right side of the Raja, and was born: and the Raja did not die. Upon the birth of the child, "Who will be its nurse?" said the Munis; when (Indra,) the king of the gods appeared, and said, "He shall have me for his nurse" (mám ayam dhásyati); and, hence, the boy was named Mándhatri. Indra put his fore-finger into the mouth of the infant, who sucked it, and drew from it (heavenly) nectar.§ And he grew up, and became a mighty monarch,|| and reduced the seven continental zones under his dominion. And here a verse is recited: "From the rising to the going down of the sun, all that is irra-

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\* *Aparimeya-máhātmya.*

† *Rishi*, in the original.

‡ The original has: राज्ञोऽस्य युवनाश्वस्य पत्नी ।

§ *Amṛita.*

|| *Chakravartin.*



diated by his light is the land of Mándhatri, the son of Yuvanáswa."<sup>1</sup>

Mándhatri married Bindumatí,\* the daughter of Śa-sabindu,† and had, by her, three sons, Purukutsa, Am-barísha, and Muchukunda:§ he had, also, fifty daughters.<sup>2</sup>

The (devout) sage|| Saubhari, learned in the Vedas,¶ had spent twelve years immersed in a piece of water; the sovereign of the fish in which, named Saímmada,

<sup>1</sup> The Váyu cites this same verse, and another, with the remark, that they were uttered by those acquainted with the Purānas and with genealogies:

अथाप्युदाहरन्तीमौ श्लोकी पीराणिका द्विजाः ।  
 यावत्सूर्यस्य उदयो यावदक्षमनं भवेत् ।\*\*  
 सर्वत्र यौवनाश्वस्य मान्धातुः चेष्टमुच्यते ॥  
 अथाप्युदाहरन्तीमं श्लोकं वंशविदो जनाः ।  
 यौवनाश्वं महात्मानं राजानममितीवसम् ।  
 मान्धातारं तनुं विष्णोः पुराणज्ञाः प्रचक्षते ॥

<sup>2</sup> The Brahma and Agni omit Ambarísha, for whom the Matsya substitutes Dharmasena. The following legend of Saubhari occurs, elsewhere, only in the Bhágavata,†† and there, less in detail.

\* A Bindumatí is spoken of, in the *Harshacharita*, as having slain Vidúratha. See my *Vásavadattá*, Preface, p. 53.

† Compare the *Harivamśa*, sl. 712.

‡ One MS. has Purushakutsa, a reading of no value; the like of which I often pass by unnoticed. The Purukutsa of the *Rigveda*—see IV., XLII., 8, 9,—is called son of Durgaha, who is again named in the same work, VIII., LIV, 12.

§ The *Linga-purāna* seems to read Muchakunda.

|| *Rishi*. ¶ *Bahuricha*. Vide *supra*, p. 50, note ‡.

\*\* In the *Vishnú-purāna* this verse is read thus:

यावत्सूर्य उदेति स यावच्च प्रतितिष्ठति ।

†† IX., VI., 39—55.

of large bulk, had a very numerous progeny. His children and his grandchildren\* were wont to frolic around him, in all directions;† and he lived amongst them happily, playing with them night and day. Saubhari, the sage, being disturbed, in his devotions, by their sports, contemplated the patriarchal felicity of the monarch of the lake, and reflected: “How enviable is this creature, who, although born in a degraded state of being, is ever thus sporting cheerfully amongst his offspring and their young! Of a truth, he awakens, in my mind, the wish to taste such pleasure; and I, also, will make merry amidst my children.”‡ Having thus resolved, the Muni came up, hastily, from the water, and, desirous of entering upon the condition of a householder, went to Mándhátří, to demand one of his daughters as his wife. As soon as he was informed of the arrival of the sage, the king rose up from his throne, offered him the customary libation,§ and treated him with the most profound respect. Having taken a seat, Saubharisaid to the Raja: “I have determined to marry. Do you, king, give me one of your daughters, as a wife. Disappoint not my affection.|| It is not the practice of the princes of the race of Kakutstha to turn away from compliance with the wishes of those who come to them for succour. There are, O monarch, other kings of the

\* पीचदौहिताः, “sons’ sons and daughters’ sons.”

† The original says that they “frolicked at his sides, in front of him, on his back, and over his breast, tail, and head”: पार्श्वतोऽयतः पृष्ठतो वक्षःपुच्छशिरसां चोपरि भ्रमन्तः ।

‡ The translation, hereabouts, is greatly compressed.

§ *Arghya*.

|| *Prañaya*.



earth to whom daughters have been born; but your family is, above all, renowned for observance of liberality in your donations to those who ask your bounty. You have, O prince, fifty daughters. Give one of them to me; that so I may be relieved from the anxiety I suffer through fear that my suit may be denied."

When Mándhátri heard this request, and looked upon the person of the sage, emaciated by (austerity and) old age, he felt disposed to refuse his consent: but, dreading to incur the anger and imprecation of the holy man, he was much perplexed, and, declining his head, was lost awhile in thought. The Rishi, observing his hesitation, said: "On what, O Raja, do you meditate? I have asked for nothing which may not be readily accorded. And what is there that shall be unattainable to you, if my desires be gratified by the damsel whom you must needs give unto me?" To this, the king, apprehensive of his displeasure,\* answered and said: "Grave sir, it is the established usage of our house to wed our daughters to such persons only as they shall, themselves, select from suitors of fitting rank; and, since this your request is not yet made known to my maidens, it is impossible to say whether it may be equally agreeable to them as it is to me. This is the occasion of my perplexity; and I am at a loss what to do." This answer of the king was fully understood by the Rishi, who said to himself: "This is merely a device of the Raja, to evade compliance with my suit. He has reflected that I am an old man, having no attractions for women, and not likely to be accepted by any of

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\* *Śāpa*, 'curse'.

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the favours of the master of the herd, they all contended for the choice.\* “Away, away, sister!” said each to the other: “this is my election; he is my choice; he is not a meet bridegroom for you; he has been created, by Brahmá, on purpose for me, as I have been created in order to become his wife; he has been chosen, by me, before you; you have no right to prevent his becoming my husband.” In this way arose a violent quarrel amongst the daughters of the king, each insisting upon the exclusive election of the Rishi; and, as the blameless sage was thus contended for by the rival princesses, the superintendent of the inner apartments, with a downcast look, reported to the king what had occurred.† Perplexed, more than ever, by this information, the Raja exclaimed: “What is all this? And what am I to do now? What is it that I have said? And, at last, although with extreme reluctance, he was obliged to agree that the Rishi should marry all his daughters.

Having then wedded, agreeably to law, all the princesses, the sage took them home to his habitation, where he employed the chief of architects, Viswakarma,—equal, in taste and skill, to Brahmá himself,‡—to construct separate palaces for each of his wives: he ordered him to provide each building with elegant couches, and seats, and furniture, and to attach to them gardens and groves, with reservoirs of water, where the wild-duck and the swan should sport amidst beds

\* करेणैव इवेभयूथपतिं तमृषिमहमहमिकया वरयाम्यभूषुः ।

† Hereabouts the rendering is rather freer than usual.

‡ विधातारमिवान्यम् ।



of lotos-flowers. The divine artist\* obeyed his injunctions, and constructed splendid apartments for the wives of the Rishi; in which, by command of Saubhari, the inexhaustible† and divine treasure called Nanda<sup>1</sup> took up his‡ permanent abode; and the princesses entertained all their guests and dependants with abundant viands of every description and the choicest quality.§

After some period had elapsed, the heart of King Mándhatri yearned for his daughters; and he felt solicitous to know whether they were happily circumstanced. Setting off, therefore, on a visit to the hermitage of Saubhari, he beheld, upon his arrival, a row of beautiful crystal palaces, shining as brilliantly as the rays of the sun, and situated amidst lovely gardens and reservoirs of pellucid water. Entering into one of these magnificent palaces, he found and embraced a daughter, and said to her, as the tears of affection and delight trembled in his eyes: “Dear child, tell me how it is with you. Are you happy here, or not? Does the great sage treat you with tenderness? Or do you revert, with regret, to your early home?” The princess replied: “You behold, my father, how delightful a mansion I inhabit,—surrounded by lovely gardens and lakes,

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<sup>1</sup> The great Nidhi. A Nidhi is a treasure, of which there are several belonging to Kubera. Each has its guardian spirit, or is personified.

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\* *Twashtri*.

† *Anapáyin*.

‡ It is not clear why Professor Wilson here personifies *nanda*, as if this Purána were a Tantra. In his *Essays, Analytical, &c.*, Vol. II., pp. 379, 380, there is a valuable note on the nine *nidhis* of Kubera.

§ The translation of this paragraph is not very close; and the same may be said of the remainder of the chapter.



where the lotos blooms, and the wild swans murmur. Here I have delicious viands, fragrant unguents, costly ornaments, splendid raiment, \* soft beds, and every enjoyment that affluence can procure. Why, then, should I call to memory the place of my birth?† To your favour am I indebted for all that I possess. I have only one cause of anxiety, which is this: my husband is never absent from my dwelling; solely attached to me, he is always at my side; he never goes near my sisters; and I am concerned to think that they must feel mortified by his neglect: this is the only circumstance that gives me uneasiness."

Proceeding to visit another of his daughters, the king, after embracing her, and sitting down, made the same inquiry, and received the same account of the enjoyments with which the princess was provided. There was, also, the same complaint, that the Rishi was wholly devoted to her, and paid no attention to her sisters. In every palace Mándhātṛi heard the same story, from each of his daughters, in reply to his questions; and, with a heart overflowing with wonder and delight, he repaired to the wise Saubhari, whom he found alone, and, after paying homage to him, thus addressed him: "Holy sage, I have witnessed this thy marvellous power. The like miraculous faculties I have never known any other to possess. How great is the reward of thy devout austerities!" Having thus saluted the sage, and

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\* The original here supplies but one epithet, *manonukūla*, to four substantives.

† The question of the princess rather implies, that, in spite of this very luxury, she cannot forget her early home: तथापि केन वा जन्मभूमिर्न स्मर्यते ।



been received, by him, with respect, the Raja resided with him for some time, partaking of the pleasures of the place, and then returned to his capital.

In the course of time, the daughters of Mándhatri bore to Saubhari a hundred and fifty sons; and, day by day, his affection for his children became more intense, and his heart was wholly occupied with the sentiment of self.<sup>1</sup> "These my sons," he loved to think, "will charm me with their infant prattle; then they will learn to walk; they will, then, grow up to youth, and to manhood; I shall see them married, and they will have children; and I may behold the children of those children." By these and similar reflections, however, he perceived that his anticipations every day outstripped the course of time; and, at last, he exclaimed:\* "What exceeding folly is mine!† There is no end to my desires. Though all I hope should come to pass for ten thousand or a hundred thousand years, still new wishes would spring up. When I have seen my infants walk; when I have beheld their youth, their manhood, their marriage, their progeny; still my expectations are unsatisfied, and my soul yearns to behold the de-

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<sup>1</sup> Of Mamatá, 'mineness' (ममता); the notion that wives, children, wealth, belong to an individual, and are essential to his happiness.

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\* एवमादिमनोरथमनुदिनकालसंपत्तिवृत्तिमवेक्षितत्संचिन्तयामास ।  
 "Having discovered that some such desire kept pace with the daily increase of time, he took thought as follows."

So the commentary explains this passage, and very naturally: अनुदिनं कालस्य संपत्तिराधिक्यं तस्मात् वृत्तिरनुवर्तनं यच्च मनोरथे तमवेक्ष्य चात्वा अचिन्तयत् । एतद्वक्ष्यमाणम् ।

† The rest of the chapter, from this point, is in verse.



scendants of their descendants. Shall I even see them, some other wish will be engendered; and, when that is accomplished, how is the birth of fresh desires to be prevented? I have, at last, discovered, that there is no end to hope, until it terminates in death; and that the mind which is perpetually engrossed by expectation can never be attached to the supreme spirit. My mental devotions, whilst immersed in water, were interrupted by attachment to my friend the fish. The result of that connexion was my marriage; and insatiable desires are the consequences of my married life. The pain attendant upon the birth of my single body is now augmented by the cares attached to fifty others, and is further multiplied by the numerous children whom the princesses have borne to me.\* The sources of affliction will be repeatedly renewed by their children, and by their espousals, and by their progeny, and will be infinitely increased: a married life is a mine of individual anxiety.† My devotions, first disturbed by the fish of the pool, have since been obstructed by temporal indulgence; and I have been beguiled by that desire for progeny which was communicated to me by association with Saṁmada.‡ Separation from the world

“ दुःखं यदेवैकशरीरवत्  
शतार्धसंख्यं तदिदं प्रसूतम् ।  
परियहेष चित्तिपातमजानां  
सुतीरनेकैर्बहुलीकृतं तत् ॥

† “Individual anxiety” is to render *mamata*, for which see the Translator’s note in the preceding page.

‡ चीर्यं तपो यत्तु जलान्नयेष  
तस्मिन्निरेषा तपसोऽनाराधः ।  
मत्स्यस्य संगदभवच्च यो मे  
सुतादिरागो मुषितोऽस्मि तेन ॥



is the only path of the sage to final liberation: from commerce with mankind innumerable errors proceed. The ascetic who has accomplished a course of self-denial falls from perfection, by contracting worldly attachments. How much more likely should one so fall, whose observances are incomplete! \* My intellect has been a prey to the desire of married happiness: but I will, now, so exert myself, for the salvation of my soul, that, exempt from human imperfections, I may be exonerated from human sufferings.† To that end, I will propitiate, by arduous penance, Vishnu, the creator of the universe, whose form is inscrutable, who is smaller than the smallest, larger than the largest, the source of darkness and of light, the sovereign god of gods.‡ On his everlasting body, which is both discrete and indiscrete substance, illimitably mighty, and identical with the universe, may my mind, wholly free from sin, be ever steadily intent, so that I may be born no more! To him I fly for refuge; to that Vishnu who is the teacher of teachers, who is one with all beings, the

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\* निःसंगता मुक्तिपदं यतीनां  
संगादशेषाः प्रभवन्ति दोषाः ।  
आरूढयोगोऽपि निपात्यतेऽधः  
संगेन योगी किमुताव्यसिद्धिः ॥  
† अहं त्वरिष्यामि तथात्मनोऽर्थे  
परियहयाहगृहीतबुद्धिः ।  
यथा हि भूयः परिहीनदोषो  
अनस्र दुःखिर्भविता न दुःखी ॥  
‡ सर्वस्य धातारमचिन्त्यरूप-  
मणोरणीयांसमतिप्रमाणम् ।  
सितासितं चेश्वरमीश्वराणा-  
माराधयिष्ये तपसैव विष्णुम् ॥



pure eternal lord of all, without beginning, middle, or end, and besides whom is nothing.”\*

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\* तस्मिन्नशेषीयसि सर्वरूपि-  
 क्षाव्यक्तविस्पष्टतनावगन्ते ।  
 ममाक्षरं चित्तमपेतदोषं  
 सदास्तु विष्णावभवाय भूयः ॥  
 समस्तभूतादमसादनता-  
 त्सर्वेश्वरादन्यदनादिमध्यात् ।  
 यस्मान्न किञ्चित्तमहं गुरुणां  
 परं गुहं संग्रहमेति विष्णुम् ॥

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ters of Mándhātṛi shall never, for eight successive births, be addicted to evil thoughts; nor shall he act unrighteously, nor shall his mind dwell upon improper objects, nor shall he be influenced by selfish attachments. The line of Mándhātṛi is now resumed.

The son of Ambarísha, the son of Mándhātṛi, was Yuvanáswa:\* his son was Harita,<sup>†</sup> from whom the Angirasa Háritas‡ were descended.<sup>§</sup>

<sup>1</sup> The Váyu, Linga, Kúrma, and Bhágavata§ agree in this series: the others omit it.

<sup>2</sup> The words of the text are: तस्माद्धरितो यतोऽङ्गिरसो हारिताः । And the commentator explains the phrase: 'The Angirasa Brahmans, of whom the Harita family was the chief.' || The Linga¶ reads:

हरितो युवनाश्वस्य हारिता यत आत्मजाः ।

एते ह्यङ्गिरसः पक्षे चक्षोपेता द्विजातयः ॥

'Harita was the son of Yuvanáswa, whose sons were the Háritas. They were on the part (or followers) of Angiras, and were Brahmans with the properties of Kshattriyas.' The Váyu has:

हरितो युवनाश्वस्य हारीता भूरयः स्मृताः ।

एते ह्यङ्गिरसः पुत्राः चक्षोपेता द्विजातयः ॥\*\*

'Harita was the son of Yuvanáswa, from whom were many

\* The *Bhágavata-purāṇa*, IX., VII., 1, has Yauvanáswa. See the next page, note ‡.

† Some MSS. have Hárita, like the *Bhágavata*.

‡ All my best MSS., supported by the commentary, yield 'Háritas'.

§ But see note ‡ in the page next following.

|| I find: अम्बरीषस्य युवनाश्वः प्रपितामहसनामा यतो हरिता-  
हारीता अङ्गिरसो द्विजा हरितगोचप्रवराः । अथ हरितानामार्षेया-  
आङ्गिरसाम्बरीषयोवनाश्वेति प्रवरपाठात् ।

¶ Prior Section, LXV., 40, 41.

\*\* My MSS. differ, as to this stanza, from those followed by Professor Wilson. *Vide infra*, p. 283, note ¶.



In the regions below the earth,\* the Gandharvas called Mauneyas† (or, sons of the Muni Kaśyapa), who

called Hárítas. They were sons of Angiras, and Brahmans with the properties of Kshatriyas.' The Bhágavata‡ has only: मांघा-तृप्रवरा इमे । These (Ambarisha, Purukutsa, and Harita,) were, according to Śrīdhara Swámin's comment, the chiefs of Mándhatri's descendants; being founders of three several branches: or it may mean, he says, merely that they had Mándhatri for their progenitor; Mándhatri being, by some, also named Angiras, according to Áśwaláyana.§ It may be questioned if the compilers of the Puránas, or their annotators, knew exactly what to make of this and similar phrases, || although they were, probably, intended to intimate, that some persons of Kshatriya origin became the disciples of certain Brahmans, particularly of Angiras, and, afterwards, founders of schools of religious instruction, themselves. Mándhatri himself is the author of a hymn in the Rig-veda. Asiatic Researches, Vol. VIII., p. 385.¶ Harita is the name of an individual

\* *Rasātala*. See Vol. II., p. 209, note 1.

† The commentator says they were Chitrasena and others: see Vol. II., p. 285, note †. The term seems to be a general epithet of the Gandharvas, derived from their mother, Muni: see the *Mahābhārata*, *Ādi-parvan*, śl. 2552; *Harivamśa*, śl. 11553. In Vol. II., p. 75, it is the Apsarases that spring from Kaśyapa and Muni; the Gandharvas being the offspring of Kaśyapa and Arishtá.

‡ IX., VII., 1. Subjoined are the original and Burnouf's translation:

मांघातुः पुत्रप्रवरो योऽम्बरीषः प्रकीर्तितः ।  
पितामहेन प्रवृतो यौवनाश्वस्य तत्सुतः ।  
हारीतस्तस्य पुत्रोऽभूत्मांघातृप्रवरा इमे ॥

"Le fils aîné de Mándhatri qui est célèbre sous le nom d'Ambaricha, fut adopté par son grand-père Yuvanâçva; c'est pourquoi le fils d'Ambaricha est nommé Yâuvanâçva. Ce dernier prince eut pour fils Hârîta; ces [trois] personnages (Ambaricha, Yâuvanâçva et Hârîta) ont pour auteur commun Mándhatri."

§ ? See Professor Max Müller's *History of Ancient Sanskrit Literature*, p. 383.

|| *Vide supra*, p. 255, note 2; p. 258, note 1.

¶ Or Colebrooke's *Miscellaneous Essays*, Vol. I., p. 25.



were sixty millions in number, had defeated the tribes of the Nágas (or snake-gods), and seized upon their most precious jewels, and usurped their dominion. Deprived of their power by the Gandharvas, the serpent-chiefs addressed the god of the gods, as he awoke from his slumbers; and the blossoms of his lotos-eyes opened, while listening to their hymns.\* They said: "Lord, how shall we be delivered from this great fear?" Then replied the first of males,† who is without beginning: "I will enter into the person of Purukutsa, the son of Mándhātri, the son of Yuvanáswa; and in him will I quiet these iniquitous Gandharvas." On hearing these words, the snake-gods bowed and withdrew, and, returning to their country, despatched Narmadá, to solicit the aid of Purukutsa.<sup>1</sup>

Narmadá accordingly went to Purukutsa, and conducted him to the regions below the earth,‡ where, being filled with the might of the deity, he destroyed the Gandharvas. He then returned to his own palace; and the snake-gods, in acknowledgement of Narmadá's services, conferred upon her, as a blessing, that, who-

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sage, considered as the son of Chyavana, and to whom a work on law is attributed. It is, probably, rather that of a school, however, than of an individual.

<sup>1</sup> Narmada, the personified Nerbudda river, was, according to the Bhágavata,§ the sister of the Nágas.||

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\* The rendering here is somewhat lax.

† *Purushottama*. See Vol. I., p. 16, note †.

‡ *Rasdtala*.

§ IX., VII., 2.

|| For another origin of her, *vide supra*, p. 162, note ||; p. 165, note ‡.



soever should think of her, and invoke her name, should never have any dread of the venom of snakes.\* This is the invocation: "Salutation be to Narmadá in the morning; salutation be to Narmadá at night; salutation be to thee, O Narmadá! Defend me from the serpent's poison."† Whoever repeats this, day and night, shall never be bitten by a snake, in the dark, or in entering a chamber; nor shall he who calls it to mind, when he eats, suffer any injury from poison, though it be mixed with his food. To Purukutsa, also, the snake-gods announced, that the series of his descendants should never be cut off.

Purukutsa had a son, by Narmadá, named Trasadasyu,‡ whose son was Sambhúta,<sup>1</sup> § whose son was

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<sup>1</sup> We have some varieties here. Instead of Trasadasyu, the Matsya has Dussaha, whom it makes the husband of Narmadá, and father of Sambhuti, the father of Tridhanwan. The Bhagavata || omits Sambhuti; the Linga ¶ makes him the brother of Trasadasyu; and the Agni has, in his place, Sudhanwan.

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\* For सर्पविषभयं there is a variant, सर्वविषभयं, "dread of any poison."

† नर्मदायै नमः प्रातर्नर्मदायै नमो निशि ।

नमोऽस्तु नर्मदे तुभ्यं रक्ष मां विषसर्पतः ॥

‡ Some MSS. read, like the *Bhāgavata-purāṇa*, Trasadasyu. *Vide supra*, p. 266, note ¶, for this word as an epithet.

§ The *Vāyu-purāṇa* reads, in my MSS.:

नर्मदायां समुत्पन्नः संभूतस्तस्य चात्मजः ।

It seems, then,—*vide supra*, p. 165, Sanskrit extract in note †,—that Trasadasyu and Sambhúta are one, unless they are brothers.

|| IX., VII., 3. It says that Anaranya was son of Trasadasyu.

¶ Prior Section, LXV., 41, 42. Then follows:

विष्णुवृद्धः सुतस्तस्य विष्णुवृद्धा यतः सुताः ।

एते ह्यङ्गिरसः पक्षे चक्षोर्पिताः समाश्रिताः ।

संभूतिरपरं पुत्रमनरस्तमजीवन्तः ॥



Anaraṇya, who was slain by Rāvaṇa, in his triumphant progress through the nations.\* The son of Anaraṇya was Prishadaśwa;† his son was Haryaswa; his son was Sumanas;‡ his son was Tridhanwan; his son was Trayyāruṇa:§ and his son was Satyavrata, who obtained the appellation of Trisanku,§ and was degraded to the

¹ Brishadaśwa: Vāyu.|| The Matsya, Agni, and Brahma omit all between Saṁbhūta and Tridhanwan.¶ The Bhagavata\*\* has a rather different series, or, Anaraṇya, Haryaswa, Aruna, Tribandhana, Trisanku. As Anaraṇya is famous in Hindu story,†† and Trayyāruṇa‡‡ is a contributor to the R̥ig-veda, their omission shows careless compilation.

Saṁbhūti is, thus, provided with two sons, Vishṇuvriddha—founder of the Vishnuvriddhas,—and Anaranya.

The first two of these lines—only with the substitution of पञ्चः for पञ्चे—occur in the *Vāyu-purāṇa*, likewise. *Vide supra*, p. 280, note • •.

\* The *Vāyu-purāṇa* distinctly says, in my MSS., that he slew Rāvana: रावणो निहतो येन त्रिलोकविजये पुरा ।

† Brishadaśwa. *Linga-purāṇa*. And so, I think, the *Vāyu-purāṇa* is intended to read.

‡ One MS. has Trayyāruṇi.

§ *Vide infra*, p. 286, note †.

|| There, as in the *Linga-purāṇa*, Prior Section, LXV., 45, I find Vasumanas, with Drishadwati—which name seems to have been misread Brishadaśwa—for his mother:

इत्येवास्तु दूषदत्तां वच्चे वसुमना नृपः ।

Vasumanas, son of Robidaśwa, is mentioned in the *Anukramanikā* to the *R̥igveda*, X., 179.

¶ The *Harvahaṭa*, sl. 715, 716, has, also, Saṁbhūta, Sudhanwan, Tridhanwan.

\*\* IX., VII., 4.

†† Particularly in the *Rāmāyaṇa*.

‡‡ Read “Tryaruṇa.” *Vide supra*, p. 36, note †. In the *R̥igveda*, V., XXVII., 3, Tryaruṇa and Trasadasyu are mentioned as if contemporaries.

condition of a Chándála (or outcaste).<sup>1\*</sup> During a twelve years' famine,† Trisanku provided the flesh of deer, for the nourishment of the wife and children of Viswámitra; suspending it upon a (spreading) fig-tree‡ on the borders of the Ganges,§ that he might not subject them to the indignity of receiving presents from an outcaste.|| On this account, Viswámitra, being highly

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<sup>1</sup> The Váyu states, he was banished, by his father, for his wickedness (Adharma). The Brahma Purana and Hari Vamśa¶ detail his iniquity at length; and it is told more concisely in the Linga. He carried off the betrothed wife of another man;—one of the citizens, according to the two former; of Vidarbha, according to the latter. For this, his father, by the advice of Vasishtha, banished him; and he took refuge with Śwapakas. The Ramayana\*\* has a different story, and ascribes Trisanku's degradation to the curse of the sons of Vasishtha, to whom the king had applied to conduct his sacrifice, after their father had refused to do so. Before that, he is described†† as a pious prince (सत्यवादी वितेन्द्रियः); and the object of his sacrifice was to ascend to heaven.

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\* For Trisanku, a Chándála king known to Buddhist tradition, and probably the same person, see Burnouf's *Introduction à l'Histoire du Bouddhisme Indien*, Vol. I., pp. 207, *et seq.*

† Literally, 'drought,' *anāvṛishṭi*.

‡ *Nyagrodha*.

§ Jāhnavi, in the original.

|| An expansion of चण्ड।सप्रतियहपरिहारणाय ।

¶ *Sl.* 717, *et seq.*

\*\* *Bāla-kāṇḍa*, LVIII.

†† *Ibid.*, LVII., 10.



pleased with him, elevated him, in his living body, to heaven.<sup>1</sup>

<sup>1</sup> The occurrence of the famine, and Satyavrata's care of the wife and family of Viśwāmitra, are told, with some variations, in the Vāyu, which has been followed by the Brahma and Hari Vamsa.\* During the famine, when game fails, he kills the cow of Vasishṭha; and, for the three crimes of displeasing his father, killing a cow, and eating flesh not previously consecrated, he acquires the name of Trisanku (tri, 'three', sanku, 'sin').† Va-sishṭha refusing to perform his regal inauguration, Viśwāmitra celebrates the rites, and, on his death, elevates the king, in his mortal body, to heaven. The Rāmāyaṇa relates the same circumstance, but assigns to it a different motive,—Viśwāmitra's resentment of the refusal of the gods to attend Trisanku's sacrifice. That work also describes the attempt of the gods to cast the king down upon earth, and the compromise between them and Viśwamitra, by which Trisanku was left suspended, head downwards, in mid-air, forming a constellation in the southern hemisphere, along with other new planets and stars formed by Viśwāmitra. The Bhāgavata‡ has an allusion to this legend, saying that Trisanku is still visible in heaven:

\* *Śl. 724, et seq.* See *Original Sanskrit Texts*, Part I., pp. 86—88.

† *Trisanku*—"he of three delinquencies,"—was so called, according to the commentator on the *Viśhnū-purāṇa*, because he ate what was unhallowed, slew his spiritual teacher's cow, and disobeyed his father's commands: अप्रोक्षितभक्ष्यगुरुधेनुवधपिबाह्यासङ्गनरूपेस्त्रिभिः शङ्कु-भिरिव हृदिव्ययहेतुभिस्त्रिशङ्कुसंज्ञामवाप । Then follows a quotation of the *Harivaṃśa*, *śl. 748, 749*:

पितुश्चापरितोषेण गुरोर्दोग्ध्रीवधेन च ।

अप्रोक्षितोपयोगाच्च चिविधस्ते व्यतिक्रमः ॥

एवं चीकृच्छ शङ्कुनि तानि दृष्ट्वा महायशः ।

त्रिशङ्कुरिति होवाच त्रिशङ्कुस्तेन स स्मृतः ॥

Also see Śridhara on the *Bhāgavata-purāṇa*, IX., VII., 5.

‡ IX., VII., 5.

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was Rohitáśwa;<sup>1</sup> his son was Harita;<sup>2</sup> his son was

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stated, that he resides in the court of Indra, to which he was elevated for his performance of the Rájasuya sacrifice, and for his unbounded liberality. This seems to have served as the groundwork of the tale told in the Márkaṇḍeya\* and Padma Purānas, of his having given his whole country, his wife and son, and, finally, himself, to Viswamitra, in satisfaction of his demands for Dakshiná. In consequence, he was elevated, with his subjects, to heaven, from whence, having been insidiously led, by Nárada, to boast of his merits, he was again precipitated. His repentance of his pride, however, arrested his downward descent; and he and his train paused in mid-air. The city of Hariśchandra is popularly believed to be, at times, still visible in the skies. The indignation of Vasishtha at Viśwámitra's insatiableness produced a quarrel, in which their mutual imprecations changed them to two birds, the Śaralí (a sort of Turdus,) and the Baka (or crane). In these forms they fought for a considerable term, until Brahma interposed, and reconciled them. The Bhagavata alludes to this story, in its notice of Harischandra; but the Váyu refers the conflict to the reign of a different prince: *vide supra*, p. 261, note 2. According to the Siva Purāna, Hariśchandra was an especial worshipper of that deity; and his wife Satyavatí was a form of Jayá, one of Durgá's handmaids.

<sup>1</sup> Also read Rohita. † Traces of his name appear in the strongholds of Rotas, in Behar‡ and in the Punjab. The Bhágavata has a legend of his having been devoted to Varuṇa, before his birth, by his father, who, having, on various pleas, deferred

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\* Chapter VIII.

† In the *Váyu-purāṇa*; in the *Bhágavata-purāṇa*, IX., VIII., 8; in the *Linga-purāṇa*, Prior Section, LXVI., 11, 12; and in the *Harivamśa*, ll. 756.

‡ The *Harivamśa* states that he founded Rohitapura.

“Harischandra was a very great conqueror; and his son Rohita or Rohitáśwa founded, and is said to have resided at, the fortress which, from him, is called Rohitas, a name corrupted, in our maps, to Rotas.” Hamilton's *Genealogies of the Hindus*, &c., p. 32.



Chunchu,<sup>1\*</sup> who had two sons, named Vijaya and Sudeva. † Ruruka<sup>2</sup> was the son of Vijaya, and his own son was Vrika,<sup>‡</sup> whose son was Báhu (or Bahuka§). This prince was vanquished by the tribes of Haihayas and Tálajanghas,<sup>3</sup> || and his country was overrun by them;

offering his son, as promised, was afflicted by a dropsy. Rohita, at last, purchased Sunahsepha, ¶ who was offered, as a victim, in his stead: see hereafter, note on Sunahsepha. \*\*

<sup>2</sup> Omitted: Agni, Linga, †† and Matsya.

<sup>1</sup> Omitted: Agni. Dhundhu: Linga<sup>‡‡</sup> and Kúrma. Champa, founder of Champamálini: §§ Bhagavata. ||| But all other authorities make Champa a different person, a descendant of Anga: see family of Anu, of the lunar race. ¶¶

<sup>2</sup> Kuruka: Linga<sup>\*\*\*</sup> and Kúrma. Bharuka: Bhagavata. †††

<sup>3</sup> Descendants of Yadu. The first springs from a prince who

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\* Several MSS. give Chanchu; and other Purāṇas, and also the *Hari-vahśa*, exhibit the same variety.

† Vijaya was son of Sudova, according to the *Bhāgavata-purāṇa*, IX., VIII., 1. Instead of Sudeva, the *Linga-purāṇa*, Prior Section, LXVI., 12, has Sutejas.

‡ One MS. has Vrisha. The *Vāyu-purāṇa* reads, in different MSS., Vṛitaka and Dhritaka.

§ I find this, the longer, form only in the *Bhāgavata-purāṇa*, IX., VIII., 2.

|| These are said to be a branch of the Haihayas. See the Translator's last note on Chapter XI. of this Book.

¶ Corrected, here and just below, from "Sunahséphas." See the *Bhāgavata-purāṇa*, IX., VII., 19, 22.

\*\* Chapter VII. of this Book.

†† I find Harita, followed by Dhundhu, in the *Linga-purāṇa*, Prior Section, LXVI., 12:

हरितो रोहितस्त्राय धुन्धुर्हारित उच्यते ।

‡‡ See the preceding note.

§§ I find Champapuri.

||| IX., VIII., 1.

¶¶ Chapter XVIII. of this Book.

\*\*\* This Purāṇa has Ruchaka, in some MSS.

††† IX., VIII., 2.



in consequence of which, he fled into the forests, with his wives. One of these was pregnant; and, being an object of jealousy\* to a rival queen, the latter gave her poison, to prevent her delivery. The poison had the effect of confining the child in the womb for seven years. Báhu, having waxed old, died in the neighbourhood of the residence† of (the Muni) Aurva. His queen, having constructed his pile, ascended it, with the determination of accompanying him in death; but the sage‡ Aurva, who knew all things, past, present, and to come, issued forth from his hermitage, and forbade her, saying: “Hold! hold! This is unrighteous. A valiant prince, the monarch of many realms,§ the offerer of many sacrifices, the destroyer of his foes, a universal emperor,|| is in thy womb. Think not of committing so desperate an act!” Accordingly, in obedience to his injunctions, she relinquished her intention. The sage then conducted her to his abode, and, after some time, a very splendid boy was there born. Along with

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is the twelfth, and the second, from one who is the eighteenth, in the lunar line; and both are, thus, contemporary with a prince who is the thirty-fifth of the solar dynasty. The Váyu adds, that they were assisted by Sakas, Yavanas, Kambojas, Paradas,¶ and Pahlavas.

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\* This is an inference. The original runs: तस्यास्य सपत्न्या गर्भस्य-  
नाय गरो दत्तः ।

† *Árama.*

‡ *Bhagavat.*

§ अखिलभूमण्डलपतिरतिवीर्यपराक्रमः ।

|| *Chakravartin.*

¶ Corrected from “Páravas,”—a typographical error, presumably.

him, the poison that had been given to his mother was expelled; and Aurva, after performing the ceremonies required at birth,\* gave him (on that account) the name of Sagara (from Sa, 'with', and Gara, 'poison'). The same holy sage celebrated his investiture with the cord of his class, instructed him (fully) in the Vedas,† and taught him the use of arms, especially those of fire, called after Bhárgava.‡

When the boy (had grown up, and) was capable of reflection, he said to his mother, (one day): "Why are we dwelling in this hermitage? Where is my father? And who is he?" His mother, in reply, related to him all (that had happened); upon hearing which, he was highly incensed, and vowed to recover his patrimonial kingdom, and exterminate the Haihayas and Tálajanghas,§ by whom it had been overrun. Accordingly, (when he became a man), he put nearly the whole of the Haihayas to death, and would have, also, destroyed the Sakas, the Yavanas, Kámbojas, Paradās, and Pahlavas,<sup>1</sup> but that they applied to Vasishtha, the family-

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<sup>1</sup> The Haihayas || we shall have further occasion to notice. The

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\* ज्ञातकर्म।दिकां क्रियां निष्ठाद्य । The *jāta-karman* is described as "a ceremony ordained on the birth of a male, before the section of the navel-string, and which consists in making him taste clarified butter out of a golden spoon." Colebrooke's *Digest*, &c., Vol. III., p. 104, note †.

† Insert 'and all sciences', शास्त्राख्यशेषाणि ।

‡ Read "called after Bhrigu": अस्त्रं चाग्नेयं भार्गवाख्यम् । The *Váyu-purāṇa* alleges that Sagara's instructor in the use of such arms was Bhṛigu himself. For Hindu fiery weapons, *vide supra*, p. 81, note •.

§ Add "and others," *ādi*.

|| For mention of this race in a medieval inscription, see the *Journal of the Asiatic Society of Bengal*, 1862, p. 117, line 1.



priest\* (of Sagara), for protection. Vasishtha, regarding them as annihilated (or deprived of power), though

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Śakas† are, no doubt, the Sacæ or Sakai of the classical geographers,—Scythians and Indo-Scythians, Turk or Tartar tribes, who established themselves, about a century and a half before our era, along the western districts of India, and who are, not improbably, connected with our Saxon forefathers. The Yavanas‡ are the Ionians or Greeks. The Kāmbojas§ were a people on the northwest of India, of whom it is said, that they were remarkable for a capital breed of horses. There is an apparent trace of their name in the Caumojees of Kaferistán, who may have retreated to the mountains before the advance of the Turk tribes. (Elphinstone's Account of the Kingdom of Caubul, &c., 1st ed., p. 619: see, also, Vol. II., p. 182, note 1). The Paradas|| and Pahlavas¶ or Pahnavaṣ may designate other bordering tribes in the same direction, or on the confines of Persia. Along with these, in the legend that follows, the Bhagavata\*\* enumerates Barbaras.†† The Vāyu adds Máhishikas, ++ Dárvas, §§ Chaulas, ||| and Khasás; ¶¶ the two former

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\* *Kula-guru*.

† See Vol. II., p. 165, note 8.

‡ See Vol. II., p. 181, note 6.

§ See Vol. II., p. 182, notes 1, *etc.*; p. 183, note 3, and annotations thereon.

|| See Vol. II., p. 182, note 4; p. 183, note ‡.

¶ This, undoubtedly, is the right word; and, on the authority of all my best MSS., I have amended the text accordingly, in the preceding page, and in p. 294, *infra*. See Vol. II., p. 187, note §. At p. 339 of that volume, I have silently corrected the statement previously made at p. 168, note ||, that the Pahlavas are not named in the genuine *Rāmāyaṇa*.

\*\* IX., VIII., 5. Along with the Barbaras are there named only the Tálajanghas, Yavanas, Śakas, and Haihayas.

†† See Vol. II., p. 176, notes 8 and \*\*; p. 178, note §.

++ See Vol. II., p. 166, notes 8, *etc.*

§§ See Vol. II., p. 178, text and notes † and ††.

||| Identified, here, with the Cholas, for whom see Vol. II., p. 178, note 13. The *Harivaṃśa*, in the corresponding passage, has Cholas.

¶¶ See Vol. II., p. 186, note 5.

living,\* thus spake to Sagara: "Enough, enough, my

of which are people on the Malabar and Coromandel coasts; the two latter are, usually, placed amongst the mountaineers of the Hindu Kush. The Brahma Purána lengthens the list with the Kolas (the forest races of eastern Gondwana), the Sarpas,† and the Keralas,‡ (who are the people of Malabar). The Hari Vamsa§ still further extends the enumeration with the Tusharas or Tokharas|| (the Turks of Tokharestán), the Chínas¶ (Chinese), the Madras\*\* (people in the Punjab), the Kishkindhas†† (in Mysore), Kauntalas‡‡ (along the Nerbudda), Bangas§§ (Bengalis), Śálwas||| (people in western India), and the Konkannas¶¶ (or inhabitants of the Concan). It is evident, from the locality of most of the additions of the last authority, that its compiler, or corrupter, has been a native of the Dekhin.

\* *Jivanmrítaka*. The scholiast hereupon quotes the following stanza from some unnamed *Smṛiti*:

यः स्वधर्मात्परिभ्रष्टो विप्रिद्यैव बहिष्कृतः ।

स जीवन्नेव लोकेऽस्मिन्मृत इत्यभिधीयते ॥

"He who *has* fallen away from his duty, and is cast out by Bráhmans, though living in this world, is declared *to be* dead."

† In the corresponding passage of the *Harivamśa*,—namely, at *śl.* 782,—I find, much more frequently than कोलसर्पाः,—yielding Kolas and Sarpas, or else Kolasarpas,—कोलिसर्पाः, कोलिसर्पाः, &c. All these, I strongly suspect, are corruptions of कलिसर्पाः, an epithet which the *Váyu-purána*—see a few lines before, in Professor Wilson's foot-note,—applies to the Māhishikas.

‡ See Vol. II., p. 178, notes 1 and §.

§ *Śl.* 782—784.

|| See Vol. II., p. 186, notes 5, *etc.*

¶ See Vol. II., p. 181, note 7.

\*\* See Vol. II., p. 163, notes 11, *etc.*

†† Tradition places the Kishkindhas in Odra, or Orissa. See the *Śabdakalpadruma*, *sub voce*; also, Vol. II., p. 177, note 3.

‡‡ Some MSS. have Kontalas. And see Vol. II., p. 157, notes 9, *etc.* I know not on what authority M. Langlois asserts, that these people, "aux longs cheveux étaient près des Tchînas."

§§ "Vangas", in Vol. II., p. 166.

||| See Vol. II., pp. 133—135; p. 156, note \*.

¶¶ See Vol. II., p. 178, notes 14 and §.



son! Pursue no further these objects of your wrath, whom you may look upon as no more.\* In order to fulfil your vow,† I have separated them from affinity to the regenerate tribes, and from the duties of their castes.” Sagara, in compliance with the injunctions of his spiritual guide, contented himself, therefore, with imposing upon the vanquished nations peculiar distinguishing marks.‡ He made the Yavanas<sup>1</sup> shave their heads entirely;§ the Śakas he compelled to shave (the upper) half of their heads; the Páradas wore their hair long; and the Pahlavas let their beards grow; in obedience to his commands.<sup>2</sup> Them, also, and other

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<sup>1</sup> And Kámbojas: Váyu.

<sup>2</sup> The Asiatic nations generally shave the head, either wholly, or in part. Amongst the Greeks, it was common to shave the fore part of the head; a custom introduced, according to Plutarch, by the Abantes,—whom Homer|| calls *οπιθεν κομωντες*,—and followed, according to Xenophon, by the Lacedæmonians. It may be doubted, however, if the Greeks or Ionians ever shaved the head completely. The practice prevails amongst the Moham-medans; but it is not universal. The Śakas (Scythians, or Tartars) shave the fore part of the head, gathering the hair at the back into a long tail, as do the Chinese. The mountaineers of the Himálaya shave the crown of the head, as do the people of Kaferistan, with exception of a single tuft. What oriental people wore their hair long, except at the back of the head, is questionable; and the usage would be characteristic rather of the Teu- tonic and Gothic nations. The ancient Persians had long bushy

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\* अक्षमेभिरतिजीवन्मृतकैरनुसृतिः ।

† *Pratīṇḍ*.

‡ *Veśānyatwa*.

§ *Muṇḍita-śiras*.

|| *Iliad*. II., 542.

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name to China (see, also, Vol. II., p. 181, note 7). It was probable, he supposed, that the Hindus became acquainted with the Chinese only about 200 B. C., when their arms extended to the Oxus: but it is difficult to reconcile this date with the difference of style between the Rāmāyana, particularly, and the works of the era of Vikramāditya. It would seem more likely, that the later appellations were interpolated. It must have been a period of some antiquity, when all the nations from Bengal to the Coromandel coast were considered as Mlechchhas and outcasts.

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## CHAPTER IV.

The progeny of Sagara: their wickedness: he performs an Aśwamedha: the horse stolen by Kapila: found by Sagara's sons, who are all destroyed by the sage: the horse recovered by Amsumat: his descendants. Legend of Mitrasaha or Kalma-shapáda, the son of Sudasa. Legend of Khaṭwanga. Birth of Rama and the other sons of Dasaratha. Epitome of the history of Ráma: his descendants, and those of his brothers. Line of Kuśa. Bṛihadbala, the last, killed in the Great War.

SUMATI, the daughter of Kaśyapa, and Keśiní,\* the daughter of Raja Vidarbha,† were the two wives of Sagara.‡ Being without progeny, the king solicited

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‘ So the Rámáyana. § Sumati is called the daughter of Arish-tanemi: || the Mahábhárata ¶ calls her Śaibyá. The story of Sa-

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\* This was the elder wife, the *Váyu-purána* alleges.

† In the *Váyu-purána* and *Harivamśa*, he is called simply Vidarbha.

‡ The following genealogy is given in the *Rámáyana*, *Bála-kánda*, LXX., 19—37: Brahmá, Marichi, Kaśyapa, Vivaswat, Manu, Ikshwáku (first king of Ayodhya), Kukshi, Vikukshi, Bana, Anaranya, Prithu, Triśanku, Dhundhumára, Yuvanáswa, Mandhatrí, Susandhi, Dhruvasandhi (with Prasenajit), Bharata, Asita, Sagara. The same detail is found in the *Ayodhyá-kánda*, CX., 5—24.

In the Bengal recension of the *Rámáyana*, *Ádi-kánda*, LXXII., Angiras and Prachetas intervene between Kaśyapa and Manu, Vivaswat being omitted; as is Kukshi, also.

The *Ayodhyá-kánda*, CXIX., in the same recension, names, somewhat discrepantly: Brahma, Marichi, Kaśyapa,—and then, a break being announced,—Vivaswat, Manu, Ikshwáku, Kukshi, Vikukshi, Reṇu, Pushya, Anaranya, Pṛithu, Triśanku, Dhundhumára, Yuvanáswa, Mandhatri, Susandhi, Dhritasandhi (with Prasenajit), Bharata, Asita, Sagara.

Most of this is very different from what we meet with in the Puráṇas.

§ *Bála kánda*, XXXVIII., 3, 4.

|| This is another name of Kaśyapa. See Vol. II., p. 28, note 2. For the stanza there cited from the *Mahábhárata*, see the *Sánti-parvan*, sl. 7574.

¶ *Vana-parvan*, sl. 8833.



the aid of the sage Aurva, with great earnestness;\* and the Muni pronounced this boon, that one wife should bear one son, the upholder of his race, and the other should give birth to sixty thousand sons; and he left it to them to make their election. Kesinī chose to have the single son; Sumati, the multitude: and† it came to pass, in a short time, that the former bore Asamanjas,<sup>1</sup> a prince through whom the dynasty continued; and the daughter of Vinatá;‡ Sumati, had sixty thousand sons. The son of Asamanjas was Amśumat.

Asamanjas was, from his boyhood, of very irregular conduct.§ His father hoped, that, as he grew up to manhood, he would reform; but, finding that he continued guilty of the same immorality, Sagara abandoned him. The sixty thousand sons of Sagara followed the example of their brother Asamanjas. The path of virtue and piety being obstructed, in the world, by the sons of Sagara,|| the gods repaired to the Muni¶

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gara and his descendants is told at length in the Rāmāyaṇa, First Book; and in the Mahābharata, Vana Parvan, III., 106, et seq.; as well as in most of the Puranas.

\* Or Panchajana:\*\* Brahma.††

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\* Samādhi, = chittaikāgrya, the scholiast says.

† Insert "the Rishi having pronounced 'So be it'": तथेति च ऋषि-  
वाभिहिते ।

‡ See Vol. II., pp. 26 and 73.

§ Apavitta.

|| सान्निध्यस्यैव।दिसन्मार्गे गमति ।

¶ Substituted for Rishi.

\*\* This is an epithet of Asamanjas, in the Harivamśa, il. 802, et seq.

†† Asamanja: Rāmāyaṇa, Vāyu purāṇa, and Linga-purāṇa. Asamanjasa: Bhāgavata-purāṇa, IX., VIII., 14.

Kapila, who was a portion of Vishnú,\* free from fault, and endowed with all (true) wisdom. Having approached him with respect, they said: "O lord, what will become of the world, if these sons of Sagara are permitted to go on in the evil ways which they have learned from Asamanjas! Do thou, then, assume a visible form,† for the protection of the afflicted universe." "Be satisfied", replied the sage: "in a brief time, the sons of Sagara shall be, all, destroyed."

At that period, Sagara commenced the (performance of the solemn) sacrifice of a horse, who was guarded by his own sons: nevertheless, some one stole the animal, and carried it off into a chasm in the earth. Sagara commanded his sons to search for the steed; and they, tracing him by the impressions of his hoofs, followed his course, with perseverance, until, coming to the chasm where he had entered, they proceeded to enlarge it, and dug downwards, each, for a league.‡ Coming to Patála, they beheld the horse wandering freely about; and, at no great distance from him, they saw the Rishi Kapila sitting, with his head declined in meditation,§ and illuminating the surrounding space with radiance as bright as the splendours of the autumnal sun shining in an unclouded sky.|| Exclaiming "This

\* Purushottama, in the original.

† "Visible form" is to render *śarīra*, 'body'.

‡ वसुधातसमेकिको योजनं योजनमवनेसुखान् ।

§ This specification does not appear in the original. See the next note.

|| भगवन्तमपघने शरत्काशेऽर्कमिव तेजोभिरनवरतमूर्ध्वमधश्चाग्ने-  
षा दिशश्चोन्नसयमानं कपिलसर्षिमपश्यन् । Commentary: अपघने । अप-  
गतमेव ।



is the villain who has maliciously interrupted our sacrifice, and stolen the horse: kill him! kill him!" they ran towards him, with uplifted weapons. The Muni slowly raised his eyes,\* and, for an instant, looked upon them; and they were reduced to ashes by the (sacred) flame that darted from his person.<sup>1</sup>

<sup>1</sup> The Bhāgavata† has, for a Purāṇa, some curious remarks on this part of the story, flatly denying its truth:

न साधुवादो मुनिकोपभर्षिता  
 नृपेन्द्रपुत्रा इति सत्त्वधामनि ।  
 कथं तमो रोषमयं विभाव्यते  
 जगत्पवित्रात्मनि खे रजो भुवः ॥  
 यस्त्वेरिता साङ्ख्यमयी दृढेह नी-  
 र्यया मुमुक्षुस्तरते दुरत्ययम् ।  
 भवार्णवं मृत्युपथं विपश्चितः  
 परात्मभूतस्य कथं पृथङ्गतिः ॥

"The report is not true, that the sons of the king were scorched by the wrath of the sage. For how can the quality of darkness, made up of anger, exist in a world-purifying nature, consisting of the quality of goodness;—the dust of earth, as it were, in the sky? How should mental perturbation distract that sage, who was one with the Supreme, and who has promulgated that Sāṅkhya philosophy which is a strong vessel by which he who is desirous of liberation passes over the dangerous ocean of the world, by the path of death?"‡

\* The original, परिवर्तितलोचनेन, implies that he cast his eyes about.

† IX., VIII., 12, 13.

‡ Burnouf's more exact translation of this passage is as follows:

"Elle n'est pas vraie la tradition qui prétend que les fils du roi furent détruits par la colère du sage; comment en effet les Ténèbres que produit la colère eussent-elles pu exister chez un sage, dont la Bonté était le corps, et qui purifiait le monde? c'est comme si l'on voulait attribuer au ciel la poussière née de la terre.

"Comment eut-il pu croire à des distinctions [comme elles d'ami et

When Sagara learned that his sons whom he had sent in pursuit of the (sacrificial) steed had been destroyed by the might of the great Rishi Kapila, he despatched Amsumat, the son of Asamanjas, to effect the animal's recovery. The youth, proceeding by the (deep) path which the princes had dug, arrived where Kapila was, and, bowing respectfully,\* prayed† to him, (and so propitiated him), that the saint said: "Go, (my son), deliver the horse to your grandfather; and demand a boon. Thy grandson shall bring down the river of heaven‡ (on the earth)." Amsumat requested, as a boon, that his uncles§ who had perished through the sage's displeasure|| might, although unworthy of it, be raised to heaven, through his favour. "I have told you," replied Kapila, "that your grandson shall bring down upon earth the Ganges (of the gods); and, when her waters shall wash the bones and ashes of thy grand-

d'ennemi], ce sage identifié avec l'Esprit suprême, qui dirigea ici-bas le solide vaisseau de la doctrine Sankhya, à l'aide duquel l'homme désireux de se sauver traverse le redoutable océan de l'existence, ce chemin de la mort?"

A tolerably full account of Kapila will be found in my edition of the *Sāṅkhya-sāra*, Preface, pp. 13—21. Several things, however, are to be corrected there; as the work was sent out, by the Asiatic Society of Bengal, without my authority, and while I was known to be still employed on what would have made ten or twelve pages of additional matter, including various readings of MSS. collated since I left India, besides minute indexes and numerous emendations. The copies of the *Dāśa-rūpa* in circulation are similarly unamended and imperfect.

\* *Bhakti-namra*.

† *Tushṭāva*, 'lauded'.

‡ "River of heaven" is for Gangā, the word in the Sanskrit.

§ Amsumat rather strangely calls them *pitṛi*, 'fathers'. The scholiast explains that the term is used for *pitṛivya*.

|| The original has ब्रह्मदण्डहतान्, "smitten by the punishment of a Brāhman."



father's sons,\* they shall be raised to Swarga. Such is the efficacy of the stream that flows from the toe of Vishṇu, that it confers heaven upon all who bathe in it designedly, or who even become accidentally immersed in it: those, even, shall obtain Swarga, whose bones, skin, fibres, hair, or any other part, shall be left, after death, upon the earth which is contiguous to the Ganges." Having acknowledged, reverentially, the kindness of the sage, Aṁsumat returned to his grandfather, and delivered to him the horse.† Sagara, on recovering the steed, completed his sacrifice, and, in affectionate memory of his sons, denominated Sāgara the chasm which they had dug.‡

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¹ Sāgara is still the name of the ocean, and, especially, of the Bay of Bengal, at the mouth of the Ganges. On the shore of the island called by the same name, tradition places a Kapilāśrama, or hermitage of Kapila, which is still the scene of an annual pilgrimage. Other legends assign a very different situation for the abode of the ascetic, or, the foot of the Himālaya, where the Ganges descends to the plains.§ There would be no incompatibility, however, in the two sites, could we imagine the tra-

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\* "Thy grandfather's sons" is an expansion of the word for 'them'.

† अश्वमादाय पितामहयज्ञमाचगाम ।

‡ सागरं चात्मजप्रीत्या पुत्रत्वे कल्पयामास; "and, from love of his sons, he set up the ocean as a son."

Sāgara, the word here used for 'ocean', is, in form, patronymic of Sagara. The commentator says: सागरं सगरसुतः खननाद्धर्मितम् । अत एवात्मजप्रीत्या पुत्रत्वे कल्पयामास स्थापयामास । तस्मिन्पुत्रबुद्धिं कृतवानित्यर्थः ।

§ In the *Padma-purāṇa*, Kapila is said to have dwelt in the village of Indraprastha.

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Sarvakāma;<sup>1</sup>\* his son was Sudāsa; his son was Sau-

thet, as well as that of 'friend of Nala,' is given him in the Vāyu, Bhāgavata, and Brahma Puranas, and in the Hari Vamśa, and leaves no doubt of their referring to the hero of the story told in the Mahabhārata. Nala, however, as we shall hereafter see, is some twenty generations later than Rituparṇa, in the same family; and the Vāyu, therefore, thinks it necessary to observe, that two Nalas are noticed in the Puranas, and the one here adverted to is the son of Vīrasena:

नलौ द्वाविति विख्यातो पुराणेषु दृढव्रती ।

वीरसेनात्मजश्चैव यश्चेत्त्वाकुकुक्षोद्भवः ॥

whilst the other belongs to the family of Ikshwāku. The same passage occurs in the Brahma Purāna and Hari Vamśa;† and the commentator, on the latter observes: निषधात्मजो नलो वीरसे-  
नसुतात्मजादन्यः । 'Nala the son of Nishadha is different from Nala the son of Vīrasena.' It is, also, to be observed, that the Nala of the tale is king of Nishadha, and his friend Rituparṇa is king of Ayodhyā. The Nala of the race of Ikshwāku is king of Ayodhyā; he is the son of Nishadha, however; and there is, evidently, some confusion between the two. We do not find Vīrasena, or his son, in any of the lists. *Vide infra*, p. 320, note 1.

<sup>1</sup> There is considerable variety in this part of the lists; but the Vayu and Bhāgavata agree with our text. The Matsya and others make Kalmāshapāda the son or grandson of Rituparṇa,

\* Sārvaḥma: *Linga-purāṇa*.

† *Sl.* 831, 832:

नलौ द्वाविव विख्यातो पुराणे भरतर्षभ ।

वीरसेनात्मजश्चैव यश्चेत्त्वाकुकुक्षोद्भवः ॥

We read, too, in the *Linga-purāṇa*, Prior Section, LXVI., 24, 25:

नलौ द्वाविव विख्यातो पुराणेषु दृढव्रती ।

वीरसेनसुतस्यान्यो यश्चेत्त्वाकुकुक्षोद्भवः ॥

‡ Nilakaṇṭha.



dása, named, also, Mitrasaha.<sup>1\*</sup>

and place Sarvakáma, or Sarvakarman, after him.† See further on.‡

<sup>1</sup> The Váyu, Agni, Brahma, and Hari Vamśa read Amitrasaha, 'foe-enduring;' § but the commentator on our text explains it Mitra, a name of Vasishtha, Saha, 'able to bear' the imprecation of;|| as in the following legend, which is similarly related in the Bhágavata.¶ It is not detailed in the Váyu. A full account occurs

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\* The *Bhágavata-purāṇa*, IX., IX., 18, says that he was called Kalmāshanghri, also. This is a synonym of Kalmashapada, for which epithet *vide infra*, p. 308.

† In the *Harivaṁśa*, śl. 817, Sarvakarman appears as son of Mitrasaha. In the next two stanzas, the names of his successors are: Anaranya, Nighna, Anamitra (and Raghu, his brother), Duliduha, Dilipa.

‡ *Vide infra*, p. 313, note 1.

§ The first and fourth works named have—as has, also, the *Linga-purāṇa*, Prior Section, LXVI., 27,—नास्त्रा मित्रसहः; the second and third, राणा मित्रसहः. The words of our text are सीदासो मित्रसहनामा; and here, but for the commentary, there is just as good reason as there is in the other instances, to infer that the name is Amitrasaha. The momentary indignation of Saudasa against Vasishtha justifies but ill the supposition that the term *amitra*, 'enemy', was applied to the latter. The *Bhágavata-purāṇa*, IX., IX., 18, in its चाङ्गमित्रसहं यं, reads Mitrasaha, unmistakably; and so does the *Mahābhārata*, *Ādi-parvan*, śl. 6720; *Āśvamedhika-parvan*, śl. 1690.

In Dr. Goldstücker's *Sanskrit Dictionary* there is, however, an article अमित्रसह, which word there points to our king, "also called Saudasa: according to the *Vayu*-, *Agni*-, *Brahma-Pur.* and the *Harivaṁśa*; the *Vishnu-Pur.* calls him Mitrasaha." Were not these particulars taken from the note under annotation? Even a reference to so accessible a work as the *Harivaṁśa* would have suggested a doubt of there being such a name as Amitrasaha.

|| The commentator's words are: मित्रं वसिष्ठं प्रतिशप्तुं समर्थोऽपि सहते स। तेन मित्रसहनाम। This imports, that Mitrasaha was so called, because, though he had it in his power to retaliate, in kind, the curse of his friend (*mītra*), namely, Vasishtha, he forbore (*sahate sma*, from *sah*).

¶ IX., IX., 19—39.



The son of Sudása, having gone into the woods to hunt, fell in with a couple of tigers, by whom the forest had been cleared of the deer.\* The king slew one of these tigers with an arrow. At the moment of expiring, the form of the animal was changed, and it became that of a fiend† of fearful figure and hideous aspect.

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in the Mahābhārata, Ādi Parvan, s. 176, but with many and important variations. Kalmāshapada, whilst hunting, encountered Śaktri,‡ the son of Vasishtha, in the woods, and, on his refusing to make way, struck the sage with his whip. Saktri cursed the king to become a cannibal; and Viśwāmitra, who had a quarrel with Vasishtha, seized the opportunity to direct a Rākshasa to take possession of the king, that he might become the instrument of destroying the family of the rival saint. Whilst thus influenced, Mitrasaha, a Brahman, applied to Kalmāshapada for food; and the king commanded his cook to dress human flesh, and give it to the Brahman, who, knowing what it was, repeated the curse of Śaktri, that the king should become a cannibal; which taking effect with double force, Kalmāshapada began to eat men. One of his first victims was Śaktri, whom he slew and ate, and then killed and devoured, under the secret impulse of Viśwāmitra's demon, all the other sons of Vasishtha. Vasishtha, however, liberated him from the Rakshasa who possessed him, and restored him to his natural character. The imprecation of the Brahman's wife, and its consequences, are told, in the Mahābhārata, as in the text; but the story of the water falling on his feet appears to have grown out of the etymology of his name, which might have referred to some disease of the lower extremities; the prince's designation being, at length, Mitrasaha Saudāsa Kalmāshapada, or, 'Mitrasaha, son of Sudasa, with the swelled feet.'

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\* *Apanṭiga.*

† *Rākshasa.*

‡ On the correct name, Śakti, *vide supra*, p. 35, note ††.



Its companion, threatening the prince with its vengeance, disappeared.

After some interval, Saudása celebrated a sacrifice, (which was conducted by Vasishtha). At the close of the rite, Vasishtha went out; when the Rákshasa, the fellow of the one that had been killed in the figure of a tiger, assumed the semblance of Vasishtha, and (came and) said (to the king): "Now that the sacrifice is ended, you must give me flesh to eat. Let it be cooked; and I will presently return." Having said this, he withdrew, and, transforming himself into the shape of the cook, dressed some human flesh, which he brought to the king, who, receiving it on a plate of gold, awaited the reappearance of Vasishtha. As soon as the Muni returned, the king offered to him the dish. Vasishtha, surprised at such want of propriety\* in the king, as his offering him meat to eat, considered what it should be that was so presented, and, by the efficacy of his meditations, discovered that it was human flesh. His mind being agitated with wrath, he denounced a curse upon the Raja, saying: "Inasmuch as you have insulted all such holy men† as we are, by giving me what is not to be eaten, your appetite shall, henceforth, be excited by similar food."

"It was yourself," replied the Raja to the (indignant) sage, "who commanded (this food to be prepared)." "By me!" exclaimed Vasishtha. "How could that have been?" And, again having recourse to meditation,‡

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\* *Daukṣhya.*

† *Tapaswin.*

‡ *Samādhi.*



he detected the whole truth. Foregoing, then, all displeasure towards the king,\* he said: "The food (to which I have sentenced you) shall not be your sustenance for ever: it shall (only) be so for twelve years." The king, who had taken up water in the palms of his hands, and was prepared to curse the Muni, now considered that Vasishtha was his spiritual guide,† and, being reminded,‡ by Madayanti, his queen, that it ill became him to denounce an imprecation upon a holy teacher who was the guardian divinity of his race,§ abandoned his intention.|| Unwilling to cast the water upon the earth, lest it should wither up the grain,—for it was impregnated with his malediction,—and equally reluctant to throw it up into the air, lest it should blast the clouds, and dry up their contents, he threw it upon his own feet.¶ Scalded by the heat which the water had derived from his angry imprecation, the feet of the Raja became spotted black and white;\*\* and he, thence, obtained the name of Kalmasha-páda, or he with the spotted (kalmasha) feet (páda).††

\* अस्मानुग्रहं चकार ।

† In the original, this consideration is suggested by Madayanti.

‡ *Prasáddita*, 'appeased.'

§ कुसदेवताभूतमाचार्यम् ।

|| This, though implied, is not expressed in the Sanskrit.

¶ सस्त्रामुदरवार्यं तच्छापाम्बु गोर्वां नाकाशे चिचिप तेनैव स्वपादौ सिषेच । "That water for cursing he threw neither on the earth nor into the air, for sustenance of the grain or of the clouds; but he sprinkled his own feet with it."

\*\* This is borrowed from the scholiast, who says: कल्पायतां कृष्णपाण्डुताम् ।

†† तेन क्रोधशृतेनाम्बसा दग्धच्छायौ तत्पादौ कल्पायतामुपगती । ततश्च स कल्पायपादसंज्ञामवाप ।

In consequence of the curse of Vasisht̥ha, the Raja became a cannibal\* every sixth watch of the day,† (for twelve years), and, in that state, wandered through the forests, and devoured multitudes of men. On one occasion, he beheld a holy person‡ engaged in dalliance with his wife. As soon as they saw his terrific form, they were frightened, and endeavoured to escape; but the (regal) Rákshasa (overtook and) seized the husband. The wife of the Brahman, then, also desisted from flight, and earnestly entreated the savage§ (to spare her lord), exclaiming: “Thou, Mitrasaha, art the pride|| of the (royal) house of Ikshwáku,—not a (malignant) fiend.¶ It is not in thy nature, who knowest the characters of women, to carry off and devour my husband.”\*\* But all was in vain; and, regardless of her reiterated supplications, he ate the Brahman, as a tiger devours a deer.†† The Brahman’s wife, furious with wrath, then addressed the Raja, and said: “Since you have barbarously disturbed the joys of a wedded pair, and killed my husband, your death shall be the conse-

\* राक्षसभावमुपेत्य ।

† Read “every sixth meal-time;” i. e., at the close of every third day. The original is षष्ठे काले, on which the comment is: षष्ठे षष्ठे काले तृतीयदिनान्ते ।

‡ Muni.

§ Bahu-basta.

|| Tilaka.

¶ Rákshasa.

\*\* नाहंसि स्त्रीधर्मसुखाभिश्चो मय्यहन्तार्यायामिमं मङ्गलार्थमनुम ।

Comment: स्त्रीधर्मो मैथुनं तत्सुखाभिश्चः ।

†† I find *patu*.

Ed. (Cm. Socy) 1882 4, 126



quence of your associating with your queen.”\* So saying, she entered the flames.

At the expiration of the period of his curse, Saudása returned home. Being reminded of the imprecation of the Brahmani, by his wife, Madayantí, he abstained from conjugal intercourse, and was, in consequence, childless; but, having solicited the interposition of Vasishtha, Madayantí became pregnant.† The child, however, was not born for seven years, when the queen, (becoming impatient), divided the womb with a (sharp) stone, and was thereby delivered. The child was, thence, called Asmaka (from Aśman, ‘a stone’). The son of Aśmaka was Múlaka, who, when the warrior tribe was extirpated upon earth, was surrounded and concealed by a number of females;‡ whence he was denominated Nárikavacha (having women for armour).<sup>1</sup> The son of Múlaka was Daśaratha; his son

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<sup>1</sup> His name, Múlaka, or ‘the root’, refers, also, to his being the stem whence the Kshattriya races again proceeded.§ It may be doubted if the purport of his title Nárikavacha is accurately explained by the text.||

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\* यथादेवं मम तृप्तायां स्वयायं मत्पतिर्भक्षितस्तथात्त्वमहं तमव-  
सोपभोगप्रवृत्तौ प्राप्नुसि । *api antam prapnuyasi*

† Hereabouts the rendering is free.

‡ Rather, “surrounded and guarded by garmentless women:” स्त्रीभिर्विवस्त्राभिः परिवार्य रक्षितः । I find no other reading than this.

§ See the *Bhāgavata-purāṇa*, IX., IX., 40, and Śrīdhara’s supplementation thereof.

|| The *Vāyu-purāṇa* reports, as follows, on the origin of Múlaka’s epithet:

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scended, in his easy-gliding chariot, to the world of mortals. Arrived there, he prayed, and said: "If my own soul has never been dearer to me than (the sacred) Brahmans; if I have never deviated from (the discharge of) my duty; if I have never regarded gods, men, animals, vegetables, all created things,\* as different from the imperishable;† then may I, with unswerving step, attain to that divine being on whom holy sages meditate!" Having thus spoken, he was united with that supreme being,‡ who is Vāsudeva; with that elder§ of all the gods, who is abstract existence,|| and whose form cannot be described. Thus he obtained absorption, according to this stanza, which was repeated, formerly, by the seven Rishis: "Like unto Khatwanga will be no one upon earth, who, having come from heaven, and dwelt an hour amongst men, became united with the three worlds, by his liberality and knowledge of truth."<sup>1</sup> ¶

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<sup>1</sup> The term for his obtaining final liberation is rather unusual; चयोऽभिसंहिता लोकाः, 'By whom the three worlds were affected,

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♦ *Vikshādika.*

† *Achyuta.*

+ *Paramatman.*

§ *Guru.*

|| *Sattā-mātrātman.*

¶ खट्वाङ्गेन समो नान्यः कश्चिदुर्वी भविष्यति ।

येन स्वर्गादिहागम्य मुहूर्तं प्राप्य जीवितम् ।

चयोऽभिसंहिता लोका बुद्ध्या दानेन चैव हि ॥

Comment: मुहूर्तं जीवित प्राप्य ज्ञात्वा । बुद्ध्या वासुदेवः सर्वमिति ज्ञानेन । यद्दानं समर्पणं खण्डनमिति वा प्रविशायनमिति यावन्ते-नाभिसंहिता विषयोक्ततास्त्रयो लोकाः । विष्णौ प्रविशायिता इत्यर्थः ।

According to this, partially accepted, the last two lines may be ren-

The son of Khatwánga was Dírghabáhu; his son was Raghu; his son was Aja;\* his son was Daśaratha.<sup>1</sup>

or beloved:† विषयीकृताः,‡ the three worlds being identified with their source, or the Supreme. The text says, of this stanza, श्रूयते; and the Váyu, citing§ it, says, इति श्रुतिः. || The legend is, therefore, from the Vedas.

<sup>1</sup> The lists here differ very materially, as the following comparison will best show:

Vishnú.	Matsya. ¶	Rámáyána.**
Kalmáshapada	Kalmáshapada	Kalmashapáda

dered: "by whom, arrived here *below* from paradise, having obtained an hour's *prolongation of* life, the three worlds were mastered through wisdom and self-surrender."

The scholiast puts much more of Vedántism into these verses than it is likely they were intended to convey.

Compare the *Harivámśa*, sl. 809. The ordinary reading, there, in the last line, is अमृसंधितः.

\* The *Bhágavata-purána*, IX., X., 1, has Raghú, Prithuśravas, Aja.

† अभिसंहित can scarcely bear either of these meanings. Its most probable signification, here, is 'contemplate thoroughly'.

‡ This means 'experienced', i. e., recognized as vanity.'

§ The *Váyu-purána* has only the last two verses, and does not call them a citation. It reads सत्येन for दानेन.

|| The *Váyu-purána* uses this expression in connexion with something else:

दिक्षीपस्त्वस्म पुनोऽभूत्सद्गच्छद इति श्रुतिः ।

Khatwángada is, moreover, the form here presented.

¶ Whether the names particularized here, as in many other lists throughout this work, are correctly represented, or not, I do not pretend to pronounce. To this point I have already adverted; giving the reason why we must, at present, look with distrust, in most cases, upon any express or implied claim to punctual accuracy as regards Pauránik minutiae: see Vol. I., p. 153, note . In annotating these volumes, all that, as a rule, I have undertaken to do, touching the numerous works referred to in the Translator's commentary, has been, to restrict myself to the most important and most accessible of them, and to collate these, in such manuscripts as are within my reach, and in the printed editions, with my best diligence.

\*\* *Bála-kánda*, LXX., 40—43; *Ayodhyá-kánda*, CX., 29—34.

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fol. 14a



The god from whose navel the lotos springs became fourfold, as the four sons of Daśaratha,—Rāma, Laksh-

Vishnú.	Matsya.	Rámáyāna.
Aśmaka	Sarvakarman	Śankhaṇa *
Múlaka	Anaraṇya	Sudarśana
Daśaratha	Nighna	Agnivarna
Ilavila	Anamitra	Śighraga
Viśwasaha	Raghu	Maru
Dilípa	Dilípa	Praśuśruka †
Dirghabáhu	Aja	Ambarisha
Raghu	Dirghabáhu	Nahusha
Aja	Ajapála	Yayati ‡
Daśaratha	Daśaratha	Nábhága
		Aja
		Daśaratha.

The Váyu, Bhágavata, § Kúrma, and Linga agree with our text, except in the reading of a few names: as, Sataratha, || for Daśaratha the first; Vairivira, for Ilavila; and Kṛitaśarman, Vṛiddhasarman, or Vṛiddhakarman, for Viśwasaha. ¶ The Agni and Brahma and Hari Vamśa agree with the second series, with similar occasional exceptions; \*\* showing that the Purāṇas admit two series, differing in name, but agreeing in number. The Rámáyana, however, differs from both, in a very extraordinary manner; and the variation is not limited to the cases specified; as it begins with Bhagíratha, as follows:

\* Corrected from "Śankana." The Bengal recension of the *Rámáyana* has, in the *Ádi-kāṇḍa*, Sankhana; in the *Ayodhyá-kāṇḍa*, Khanitra.

† For the Paurānik son of Maru, *vide infra*, p. 325, l. 6.

‡ Both the genuine *Rámáyana* and the Bengal recension omit Yayati in the *Ayodhyá-kāṇḍa*.

§ The readings of this Purāṇa I have detailed, as will have been seen.

|| So read the *Váyu-purāṇa* and the *Linga-purāṇa*.

¶ *Vide supra*, p. 311, note †.

\*\* All these, so far as the *Harivaṃśa* is concerned, have been specified in my annotations.

maña, Bharata, and Śatrughna,\*—for the protection† of the world. Rama, whilst yet a boy, accompanied Viswámitra, to protect his sacrifice, and slew Tádaká. He afterwards killed Márícha with his resistless shafts;.

Purāṇas.	Rāmāyaṇa.‡
Bhagíratha	Bhagíratha
Śruta	Kakutstha
Nábhaga	Raghu
Ambarisha	Kalmashapada
Sindhudwipa	
Ayutaswa ¶	
Rituparna	
Sarvakama	
Sudása	
Kalmashapada	

The entire Paurāṇik series comprises twenty descents; and that of the Rāmāyana, sixteen. Some of the last names of the poem

\* Insert 'as parts of himself,' आत्मशिन.

† *Sthiti*, 'stability'.

‡ यज्ञे च मारीचमिषुवाताहतं दूरं चिषेप । "And, at the sacrifice, he hurled to a distance Márícha, struck by the blast of *his* shaft."

We read, in the *Rāmāyaṇa*, *Bála-kāṇḍa*, XXX., 16—18:

इत्युक्त्वा वचनं रामश्चापि संधाय वेगवान् ।

मानवं परमोदारमस्त्रं परमभास्वरम् ।

चिषेप परमक्रुद्धो मारीचोरसि राघवः ॥

स तेन परमास्त्रेण मानवेन समाहतः ।

संपूर्णं योजनशतं चिप्तः सागरसंज्ञवे ॥

It appears, from this, that Márícha, struck, in the breast, by the weapon Mánava, discharged from Ráma's bow, was projected, by the impact, a hundred *yojanas*, into the sea.

The story of the death of Márícha, in the guise of a golden deer, at the hands of Ráma, is told in the same poem, *Áraṇya-kāṇḍa*, XLIV.

§ *Bála-kāṇḍa*, LXX., 39, 40; *Ayodhya-kāṇḍa*, CX., 28, 29.

|| Corrected from the impossible "Kakutshtha."

¶ *Vide supra*, p. 303, notes 4, §, §§, and ||||.



and Subáhu and others fell by his arms. He removed the guilt of Ahalyá, by merely looking upon her. In the palace of Janaka, he broke, with ease, the mighty bow of Maheswara, and received the hand of Sítá, the daughter of the king, self-born from the earth,\* as the prize of his prowess.† He humbled the pride of Parasuráma, who vaunted his triumphs over the race of Haihaya,‡ and his repeated slaughters of the Kshattriya tribe. Obedient to the commands of his father, and cherishing no regret for the loss of sovereignty,§ he entered the forest, accompanied by his brother (Lakshmaña) and by his wife, where he killed, in conflict, Virádha, Khara, Dúshaña,|| and other Rákshasas, (the headless giant) Kabandha, and Bálin ¶ (the monkey monarch).

occur amongst the first of those of the Purāṇas; but there is an irreconcilable difference in much of the nomenclature. The Agni, under the particular account of the descent of Ráma, has, for his immediate predecessors, Raghu, Aja, Dasaratha, as in our text; and the author of the Raghu Vamsa agrees with the Puranas,\*\* from Dilípa downwards.

\* *Ayonijá.*

† *Virya-bulká.*

‡ अशेषहिहयकुसकेतुभूतम् ।

§ अमयितराज्याभिषाषः ।

|| Corrected from "Kharadúshana". The original is विराधखरदूष-  
खाटीन् । For Khara and Dúshaña, see the *Rámáyana*, I., I., 47; the *Raghuvamśa*, XII., 42, 46; the *Bhágavata-purāṇa*; IX., X., 9; &c. &c.

¶ कबन्धबाहिनी । Hence I have altered "Bali", which, however, is a form that occurs elsewhere.

\*\* With which of them, except the *Agni-purāṇa*? In the *Raghuvamśa*, VI., 74—78, we find Dilípa, Raghu, Aja, and then, in VIII., 29, Dasaratha.

Having built a bridge across the ocean,\* and destroyed the whole Rákshasa nation, he recovered (his bride,) Sítá, whom their ten-headed (king, Rávaña,) had carried off, and returned to Ayodhyá, with her, after she had been purified, by the fiery ordeal, from the soil contracted (by her captivity), and had been honoured by the assembled gods, (who bore witness to her virtue).<sup>1</sup>

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<sup>1</sup> This is an epitome of the Rámáyāña, the heroic poem of Valmíki, on the subject of Rama's exploits. A part of the Rámáyana was published, with a translation, by Messrs. Carey and Marshman, several years since; but a much more correct edition of the text of the two first books, with a Latin translation of the first and part of the second, have been more recently published by Professor Schlegel,—a work worthy of his illustrious name.† A summary of the story may be found in Sir William Jones's Works, Maurice's Hindustan, Moor's Pantheon, &c. It is, also, the subject of the Uttara Ráma Charitra, in the Hindu Theatre; in the introduction to which an outline of the whole is given. The story is, therefore, no doubt, sufficiently familiar, even to English readers. It seems to be founded on historical fact; and the traditions of the south of India uniformly ascribe its civilization,

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\* बद्ध्वा चाभ्योनिधिम् ।

† For Signor Gorresio's edition of the spurious *Rámáyāña*, see Vol. II., p. 190, note \*. The genuine *Rámáyana*—which Professor Wilson does not seem to have known, save in Schlegel's composite edition of the first two books,—has been lithographed at Calcutta and Bombay. For some idea of the difference between the two, the reader is referred to the *Journal of the Royal Asiatic Society*, Vol. XIX., pp. 303—308, and to Dr. Muir's *Original Sanskrit Texts*, Part IV., pp. 377—418. I have seen, in India, no less than seven different commentaries on the real *Rámáyāña*; a copy of one of which, accompanying the text, was transcribed nearly five hundred years ago.

441—



Bharata made himself master of the country of the Gandharvas, after destroying vast numbers of them;\* and Śatrughna, having killed the Rákshasa chief, Lavana, the son of Madhu, took possession of his capital, Mathurá.†

Having, thus, by their unequalled valour and might, rescued the whole world from the dominion of malignant fiends, Rama, Lakshmana, Bharata, and Śatrughna reascended to heaven, and were followed by those of the people of Kosala‡ who were fervently devoted to these incarnate portions of the supreme (Vishnú). §

Ráma (and his brothers) had (each,) two sons. Kuśa and Lava were the sons of Ráma; those of Lakshmaṇa were Angada and Chandraketu;|| the sons of Bharata

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the subjugation or dispersion of its forest tribes of barbarians, and the settlement of civilized Hindus, to the conquest of Lanká by Ráma.

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\* The original says that he destroyed thirty millions of terrible *gandharvas*: उद्यगन्धर्वकोटीस्त्रिस्रो अघान ।

† Rather, "founded Mathurá"; the Sanskrit being *nivesita*. Moreover, the original has nothing corresponding to "his capital".

The *Váyu-purāṇa* reads:

माधवं सवर्णं हत्वा गत्वा मधुवनं च तत् ।

शत्रुघ्नेन पुरी तच्च मधुरा संनिवेशिता ॥

And the *Bhāgavata-purāṇa* says, at IX., XI., 14:

शत्रुघ्नश्च मधोः पुत्रं सवर्णं नाम राक्षसम् ।

हत्वा मधुवनं चक्रे मधुरां नाम वै पुरीम् ॥

Three of my copies of the *Vishnú-purāṇa*, and two of the *Váyu*, have Madhura, instead of Mathurá. It is not altogether certain that Madhura was not the original name, and even that heard by Hiouen Tshang.

‡ Strictly, "people of the city of Kosála," कौशस्यनगरजनपदाः ।

§ This sentence is very freely rendered.

|| A Chandraketu, prince of the city of Chakora, who was killed by an emissary of King Śúdraka, is mentioned in the *Harshacharita*. See my edition of the *Vásavadattá*, Preface, p. 53.

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The son of Kuśa was Atithi; his son was Nishadha; his son was Nala;<sup>1</sup> his son was Nabhas;\* his son was Puṇḍarīka; his son was Kshemadhanwan; his son was Devānīka; his son was Ahīnagu;<sup>2</sup>† his son was Pāri-

(northern) Kośala:’

कुशस्य कोशलाः राज्यं पुरी चापि कुशस्यसौ ।  
रम्या निवेशिता तेन विन्ध्यपर्वतसानुषु ॥  
उत्तरकोशले राज्यं खवस्य च महात्मनः ।  
श्रावसी लोकाविख्याता कुशवंशं निबोधत ॥ §

The Raghu Vaṁśa|| describes Kuśa as returning from Kuśāvati to Ayodhya, after his father’s death; but it seems not unlikely, that the extending power of the princes of the Doab, of the lunar family, compelled Rāma’s posterity to retire more to the west and south.

<sup>1</sup> The Bhāgavata is the only Purāṇa that omits this name; as if the author had been induced to correct the reading, ¶ in order to avoid the necessity of recognizing two Nalas. *Vide supra*, p. 303, note 5.

<sup>2</sup> Here, again, we have two distinct series of princes, inde-

\* Nabha, in a few MSS.

† Ruru has here been omitted by the Translator. One of my MSS.—that which, I believe, Professor Wilson generally, and all but exclusively, used,—here exhibits the mutilation सुतो दशस्य च. There is no Ruru, however, in the *Vāyu-purāṇa*.

‡ Query, कोशले, in ‘Kośala’?

§ This extract is from a somewhat long quotation in the *Vāyu-purāṇa*. In a verse a little before these, we are told that Rāma established a rule of ten thousand years:

दश वर्षसहस्राणि रामो राज्यमकारयत् ।

With this compare the *Linga-purāṇa*, Prior Section, LXVI., 37.

|| XVI., 25. From the same work, XV., 97, it appears on what ground the Translator identified one of the Kuśasthahs with Kuśāvati. See Vol. II., p. 172, note ††.

¶ He reads—IX., XII., 1,—Nabha, in its stead:

कुशस्य चातिथिस्तस्यान्निषधस्तसुतो नभः ।

And Nabha’s son is Puṇḍarīka.



pátra;\* his son was Dala;<sup>1</sup>† his son was Chhala;<sup>2</sup>‡ his son was Uktha;<sup>3</sup>§ his son was Vajranabha; his son

pendently of variations of individual names. Instead of the list of the text, with which the Vayu and Bhágavata nearly, and the Brahma and Hari Vamśa indifferently, conform, we have, in the Matysa, Linga, Kurma, and Agni, the following: Ahinagu, || Sahasraswa (Saháśraya, or Sahasrabala), ¶ Chandravaloka, Tárapída (or Taradbísa), Chandragiri, Bhanuratha (or Bhanumitra), \*\* and Srutayus, with whom the list ends, except in the Linga, which adds Bahula, †† killed by Abhimanyu: enumerating, therefore, from Devaníka, but seven or eight princes, to the Great War, instead of twenty-three, as in the other series. The Raghu Vamśa gives much the same list as our text, ending with Agnivarna. ‡‡

<sup>1</sup> Bala: Bhagavata. Nala: Hari Vamsa.

<sup>2</sup> Sthala: Bhagavata. Śala: §§ Vayu and Brahma. Sila: Raghu Vamsa. |||

<sup>3</sup> Omitted: Bhágavata. ¶¶

\* My MSS. leave it very dubious whether the name is Páripátra or Páriyátra. There are two mountain-ranges, one imaginary, and the other real, regarding which there is, likewise, uncertainty as to the name being Páripátra or Páriyatra. See Vol. II., p. 123, note †; p. 128, notes, l. 8.

† A single MS. gives Bala.

‡ I find Śala in one MS.

§ The *Harivamśa*, sl. 825, 826, has Ahinagu, Sudhanwan, Śala, Uktha. For Śala I find Nala and Gaya, in some MSS.

|| In some MSS. of the *Linga-purána* the name is Ahinara.

¶ Here, I believe, the *Linga-purána* inserts Śubha.

\*\* Bhánuchandra seems to be the reading of the *Linga-purána*.

†† I find B́rihadbala.

‡‡ *Vide infra*, p. 324, note ||.

§§ My MSS. of the *Vayu-purána* have Bala.

||| Not so. The *Raghuvamśa*, XVIII., 17, make Śila son of Páriyatra, and mentions no one corresponding to Chhala.

¶¶ The *Raghuvamśa* has Unnábha, son of Śila. The *Váyu-purána* seems to exhibit Anka.



was Śankhanábha;<sup>1\*</sup> his son was Dhyushitáśwa;<sup>2†</sup> his

<sup>1</sup> Śankha: Brahma.† Khagaña: Bhāgavata. §

<sup>2</sup> Dushitaswa: Vāyu. Adhyushitáśwa: || Brahma. Vidhriti: Bhāgavata.

\* One MS. gives Śankhaña; one, Chhampañā.

† By the kindness of Professor Monier Williams, of Oxford, I am enabled to state, that one of the MSS. of the text of the *Vishnū-purāṇa* which formerly belonged to Professor Wilson has तस्मादध्युषिताश्वः, i. e., Adhyushitáśwa; another, ततो ध्युषिताश्वः, the same name, or else Dhyushitáśwa; another, ततो व्युत्थिताश्वः, i. e., Vyutthitáśwa, or Avyutthitáśwa. Again, all Professor Wilson's and all my own MSS. that contain both the text and the commentary here read ततो व्युत्थिताश्वः, while my other MSS.—except one which has ततो व्युषिताश्वः,—give तस्मादध्युषिताश्वः or शङ्खणाध्युषिताश्वः, i. e., Dhyushitáśwa and Vyushitáśwa. Dhyushitáśwa is the name—corrupted, in some copies, into Vyushitáśwa,—in the *Vāyu-purāṇa*, where we read:

शङ्खणस्य सुतो विद्वानध्युषिताश्व इति श्रुतः ।

ध्युषिताश्वसुतश्चापि राजा विश्वसहः क्विष ॥

In the *Harivamśa*, likewise, the true reading, as shown by my best MSS., is, undoubtedly, Dhyushitáśwa. This has been corrupted into Vyushitáśwa, and regularized into Adhyushitáśwa. Vyutthitáśwa looks like a heedless and uninquiring venture at emendation, on the part of the commentator on the *Vishnū-purāṇa*.

Conclusively, we find, in the *Raghuvamśa*, XVIII., 23:

तस्मावसाने हरिदश्वधामा

पित्र्यं प्रपेदे पदमश्विरूपः ।

वेत्तातटेषुषितसैनिकाश्वं

पुराविदो यं ध्युषिताश्वमाहुः ॥

“On his [Śankhana's] death, one endued with the effulgence of the sun, handsome as the Aświns, and whom those conversant with antiquity call Dhyushitáśwa,—the horses of his troops having encamped on the declivity of the sea-shore,—acceded to the dignity of his fathers.”

My best MSS. of the *Raghuvamśa* read as above; and the best MSS. of Mallinātha's commentary that I have access to give, likewise, Dhyushitáśwa. Moreover, from a grammatical point of view, Kalidāsa's very etymology, and, similarly, Mallinātha's gloss, unquestionably favour this name, as against Vyushitáśwa.

The strange, but not unjustifiable, name Dhyushitáśwa would naturally

son was Viśwasaha;<sup>1\*</sup> his son was Hirañyanábha,† who was a pupil of the mighty Yogin Jaimini, and communicated the knowledge of spiritual exercises‡ to Yājñavalkya.<sup>2</sup> The son of this saintly king was

<sup>1</sup> Omitted: Brahma and Bhāgavata.

<sup>2</sup> Omitted: Brahma and Hari Vamsa; but included, with similar particulars, by the Vayu,§ Bhagavata, and Raghu Vamsa.

provoke, to a careless scholar, a surmise of mistake; and the close resemblance between ~~व्यु~~ and ~~व्यु~~, hastily written, may have seemed to support such a surmise. We thus see how, in all likelihood, Vyushitaśwa originated.

“Abhyutthitaśwa”, the name in the former edition of the work under annotation, is in none of the MSS. that were used by Professor Wilson; and I have dismissed it for Dhyushitaśwa. It may be added, that Vyutthitaśwa is the name in the translation of the *Vishṇu-purāṇa* that was prepared for the Professor in Bengal.

Messrs. Boehtlingk and Roth, in their *Sanskrit-Wörterbuch*, referring to Professor Lassen,—who confessedly copies from Professor Wilson,—insert Adhyushitaśwa, an unavowed alteration of Adhyūshitaśwa.

Turning, for comparison, to the *Sanskrit Dictionary* of Dr. Goldstücker, we here find that very critical work not only scrupulously holding with Professor Wilson, even to his long and short vowels, but doing so in silence, and, manifestly, without any care of verification. Abhyutthitaśwa is registered; and equally is Adhyushitaśwa,—a name I have found nowhere,—for the constituent participle of which, rendered “very diseased,” recourse is had to the verb *ūsh*, *ægrotare*, a mere invention, there is reason to suspect, of the grammarians. At the same time, Kālidasa’s word should seem to have escaped the observation of the learned and researchful lexicographer.

‡ And *Harivamśa*. § Śankhaña: *Vāyu-purāṇa* and *Raghuvamśa*.

|| On this and “Dūshitaśwa”, see note † in the preceding page and the present.

\* And so reads the *Vāyu-purāṇa*.

† In one view, the *Bhāgavata-purāṇa*, IX., XII., 2, 3, has, instead of Abinagu, &c., Aniha, Pāriyatra, Bala, Sthala, Vajranabha, Khagana, Vidhriti, Hiranyanábha.

‡ The expression “knowledge of spiritual exercises” is to render *yoga*.

§ Premising the name of Viśwasaha, the *Vāyu-purāṇa* states:

हिरण्यनाभः कीशस्यो वसिष्ठस्तुतोऽभवत् ।

Hirañyanábha seems, thus, to be called the Vasishtha of Kōśala. But



Pushya;\* his son was Dhruvasandhi;<sup>1</sup> his son was

See, also, p. 58, *supra*, where Kauśalya is, likewise, given as the synonym of Hiranyanábha;† being, as the commentator observes, his Viśeshanam, his epithet or attribute,—born in, or king of, Kośala. The Váyu, accordingly, terms him हिरण्यनाभः कौशल्याः; but, in the Bhagavata,‡ the epithet Kausalya is referred, by the commentator,§ to Yājñavalkya, the pupil of Hiranyanábha: यतः सकाशात्कौशल्यो याज्ञवल्क्य ऋषिरध्यातुं योगमध्यगात् । The author of the Raghu Vanśa, not understanding the meaning of the term, has converted Kauśalya into the son of Hiranyanábha. || Raghu Vamsa, XVIII., 27. The Bhágavata, like our text, calls the prince the pupil of Jaimini; the Váyu, more correctly, जैमिने. पौचस्त्र शिष्यः, ‘the pupil of the sage’s grandson’. There seems to be, however, something unusual in the account given of the relation, borne by the individuals named, to each other. As a pupil of Jaimini, Hiranyanábha is a teacher of the Sāma-veda (*vide supra*, p. 58); but Yājñavalkya is the teacher of the Vāja-saneyi branch of the Yajus (*vide supra*, p. 57). Neither of them

some MSS. have Kauśilya, not Kauśalya. *Vide supra*, p. 58, note †.

Then follows the stanza:

पौचस्त्र जैमिनेः शिष्यः स्मृतः सर्वेषु शर्मसु ।  
शतानि संहितानां तु पञ्च योऽधीतवांस्ततः ॥

Here, as before, Hiranyanábha is associated with five hundred *Saṁhitās*.

\* In the *Harivaṁśa*, śl. 827, 828, we find Dhryushitáswa, and then Pushya.

† Corrected from “Hiranyagarbha”, a mere slip of the pen.

‡ IX., XII., 4:

शिष्यः कौशल्य अध्यातुं याज्ञवल्क्योऽध्यगाद्यतः ।  
योगं महोदयमुषिर्हृदयग्रन्थिभेदनम् ॥

“C’est de ce maître que le Ríchi Yâdjñavalkya, qui était né dans le Kośala, apprit le Yoga de l’Esprit suprême, ce Yôga qui donne des facultés si puissantes, et qui tranche le lien du cœur.”

§ Sridhara.

|| The *Raghuvamśa*, proceeding, makes Kauśalya father of Brahmishátha; him, father of Putra; and him, father of Pushya.

Sudarśana; his son was Agnivarña; his son was Śíghra; his son was Maru,<sup>2</sup> who, through the power of devotion (Yoga), is still living in the village called Kalapa,\* and, in a future age, will be the restorer of the Kshattriya race in the solar dynasty.† Maru had a son named Prasusruta; his son was Susandhi;‡ his son was Amarsa;§ his son was Mahaswat;<sup>3</sup> his son was Visrutavat;<sup>4</sup> || and his son was Bṛihadbala,¶ who was killed, in the

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is specified, by Mr. Colebrooke, amongst the authorities of the Patanjala or Yoga philosophy; nor does either appear as a disciple of Jaimini, in his character of founder of the Mīmamsa school. Transactions of the Royal Asiatic Society, Vol. I.\*\*

<sup>1</sup> Arthasiddhi: Brahma Purāna and Hari Vamśa.

<sup>2</sup> Maruta: Brahma Purāna and Hari Vamśa. These authorities†† omit the succeeding four names.

<sup>3</sup> Sahaswat: Vayu.

<sup>4</sup> Viśvasahwan: †† Bhāgavata.

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\* The *Harivamśa* has Kalāpadwipa; some MSS. reading Kāliyadwipa. For the situation of the village of Kalapa, *vide supra*, p. 197, note ||.

† आगामियुगे सूर्यवंशचत्तप्रवर्तयिता भविष्यति। The *Vayu-purāna* seems to declare, that he will reestablish the Kshattras in the nineteenth coming *yuga*:

एकोनविंशप्रयुगे चत्तप्रवर्तकः प्रभुः ।

Some MSS. read एकोनत्रिंश°, 'twenty-ninth.'

‡ All my MSS. but two—showing Susandhi,—have Sugavi. Sandhi is the reading of the *Bhāgavata-purāna*, IX., XII., 7. The *Vāyu-purāna* has Susandhi, distinctly.

§ Amarsbana: *Bhagavata-purāna*.

|| One MS. has Viśwavaha.

¶ The *Bhagavata-purāna*, IX., XII., 7, 8, names Viswasahwan, Prasajit, Takshaka, Bṛihadbala.

\*\* Or Colebrooke's *Miscellaneous Essays*, Vol. I., pp. 230—236, 296.

†† *Harivamśa*, sl. 829, 830.

‡‡ Corrected from "Viśwasaha."



Great War,\* by Abhimanyu, the son of Arjuna. † These are the most distinguished princes in the family of Ikshwáku. Whoever listens to the account of them will be purified from all his sins.<sup>1†</sup>

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<sup>1</sup> The list closes here; as the author of the Purāṇas, Vyása, is contemporary with the Great War. The line of Ikshwáku is resumed, prophetically, in the twenty-second chapter.

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\* *Bhārata-yuddha*.

† The former edition had "Anjuna", by error of the press.

‡ एते हीक्ष्वाकुभूपाखाः प्राधान्येन मयोदिताः ।  
एतेषां चरितं मुखं सर्वपापैः प्रमुच्यते ॥

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should, thenceforth, cease to exist in a corporeal form. When Nimi woke, and knew what had happened, he, in return, denounced, as an imprecation upon his unjust preceptor, that he, also, should lose his bodily existence, as the punishment of uttering a curse upon him, without previously communicating with him. Nimi then abandoned his bodily condition. The spirit of Vasishtha, also, leaving his body, was united with the spirits of Mitra and Varuna, for a season, until, through their passion for the nymph Urvasí, the sage was born again, in a different shape.\* The corpse of Nimi was preserved from decay, by being embalmed with fragrant oils and resins; and it remained as entire as if it were immortal.† When the sacrifice was concluded,

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\* This shows that the Hindus were not unacquainted with the Egyptian art of embalming dead bodies. In the Kasi Khaṇḍa, s. 30, an account is given of a Brahman who carries his mother's bones, or, rather, her corpse, from Setubandha (or Rámeswara) to Kasi. For this purpose, he first washes it with the five excretions‡ of a cow, and the five pure fluids, (or, milk, curds, ghee, honey, and sugar).§ He then embalms it with Yakshakardama ||

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\* For a more literal rendering of this sentence, see *Original Sanskrit Texts*, Part I., pp. 73, 74. The notes in the latter page may, also, be consulted to advantage.

† निमेरपि तच्छरीरमतिमनोहरतैलगन्धादिभिर्पुसंस्क्रियमाणं नैव क्लेदादिकं दोषमवाप । सद्यो मृतमिव तस्थौ । The whole of this paragraph would admit of being much more closely Englished.

‡ They can hardly be generalized as "excretions". For particulars, see note \*\* to p. 193, *supra*.

§ So says Raghunandana, in the *Jyotistattwa*.

|| According to Colebrooke, in his edition of the *Amara-kosa*, it consists of "camphor, agallochum, musk, and bdellium (or else the three first, with saffron and sandal-wood), in equal proportions."

the priests applied to the gods, who had come to receive their portions, that they would confer a blessing upon the author of the sacrifice. The gods were willing to restore him to bodily life; but Nimi declined its acceptance, saying: "O deities, who are the alleviators of all worldly suffering, there is not, in the world, a deeper cause of distress than the separation of soul and body. It is, therefore, my wish to dwell in the eyes of all beings, but never more to resume a corporeal shape." To this desire the gods assented; and Nimi was placed, by them, in the eyes of all living creatures; in consequence of which, their eyelids are ever opening and shutting.\*

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(a composition of agallochum, camphor, musk, saffron, sandal, and a resin called Kakkola), and envelopes it, severally, with Netra vastra (flowered muslin), Paṭṭāmbara (silk), Surasa vastra (coarse cotton), Mānjishthavasas† (cloth dyed with madder), and Nepala Kambala (Nepal blanketing). He then covers it with pure clay, and puts the whole into a coffin of copper (Tamra sampuṭaka).‡ These practices are not only unknown, but would be thought impure, in the present day.

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\* ततो भूतान्यन्वेषनिमेषं चक्रुः । This legend would connect the word *nimisha*, 'wink', with the name of Nimi.

† Corrected from "Mānjishtha", which means only "dyed with madder".

‡ धनञ्जयोऽपि धर्मात्मा मातृभक्तिपरायणः ।

आदायास्त्रीन्वयो मातुर्गंगामार्गस्थितोऽभवत् ॥

पद्मगन्धेन संस्नाप्य ततः पद्मामृतेन वै ।

यच्चकृद्मलेपेन लिप्त्वा पुष्पैः प्रपूज्य च ॥

आवेष्ट्य नेत्रवस्त्रेण ततो माञ्जिष्ठवाससा ।

नेपासकम्बलेनाद्य मृदा चाद्य विशुद्धया ।

ताम्रसंपुटके कृत्वा मातुरङ्गाख्यो वणिक् ॥

In the text of my MS., *paṭṭāmbara* and *surasavastra* do not appear; but the latter is given as a gloss on *netravastra*.



As Nimi left no successor, the Munis, apprehensive of the consequences of the earth being without a ruler, agitated the body of the prince,\* and produced, from it, a prince, who was called Janaka, from being born without a progenitor.† In consequence of his father being without a body (videha), he was termed, also, Vaideha (the son of the bodiless); and (he, further, received the name of) Mithi, from (having been produced by) agitation (mathana).<sup>1</sup> The son of Janaka was Udā-

<sup>1</sup> These legends are intended to explain, and were, probably, suggested by, the terms Videha‡ and Mithila, applied to the country upon the Gunduk and Coosy§ rivers, the modern Tirhoot. The Rāmāyana|| places a prince named Mithi between Nimi and

\* अपुचस्य तस्य भूभुजः शरीरमराजकभीरवस्ते मुनयोऽरण्यां ममन्युः।  
All my MSS. have अरण्यां, by which we are to understand the nether piece of timber used to produce fire, by attrition, at sacrifices,—the *arañi* containing a socket, into which the king's body was introduced, by way of upper *arañi*. On the reading अरण्या, things would be reversed, and a socket for the upper *arañi* would be furnished in the royal corpse.

The *Vāyu-purāṇa* says:

तस्य पुत्रो मिथिर्नाम जनितः पर्वभिस्त्रिभिः ।

अरण्यां मध्यमाणायां प्रादुर्भूतो महायशः ।

नाम्ना मिथिरिति ख्यातो जननाञ्जनकोऽभवत् ॥

A very complete dissertation on the *arañi* will be found in Dr. Goldstücker's *Sanskrit Dictionary*, *sub voce*.

† तच्च च कुमारो जज्ञे । जननाञ्जनकसंज्ञां चासाववाप । It was by reason of the peculiar way in which he was engendered, that he was called Janaka.

The *Bhāgavata-purāṇa*, IX., XIII., 13, says:

जनना जनकः सोऽभूद्विदेहसु विदेहजः ।

“On l'appela Djanaka à cause de la manière dont il était né”, etc.

‡ Corrected from “Vaideha”. See Vol. II., p. 165.

§ For these two rivers, see Vol. II., p. 146, note 3.

|| *Bāla-kāṇḍa*, LXX., 4.



vasu;\* his son was Nandivardhana; his son was Suketu;† his son was Devaráta; his son was Brihaduktha;‡ his son was Mahávírya;§ his son was Satyadhṛiti;|| his son was Dhṛishtaketu; his son was Haryaswa; his son was Maru; his son was Pratibandhaka;¶ his son was Kṛitaratha;\*\* his son was Kṛita;†† his son was Vi-

Janaka, whence comes the name Mithilá. In other respects, the list of kings of Mithila agrees, except in a few names. Janaka, the successor of Nimi, is different from Janaka who is celebrated as the father of Sitá. One of them—which, does not appear,—is, also, renowned as a philosopher, and patron of philosophical teachers. Mahabharata, Moksha Dharma. According to the Vayu Purána, Nimi founded a city called Jayanta, near the Ásrama of Gautama.‡‡ The remains of a city called Janakpur, on the northern skirts of the district, are supposed to indicate the site of a city founded by one of the princes so named.

\* Two of my MSS. have Udáravasu.

† The majority of my MSS. have Swaketu. But Suketu is the accepted reading, as in the *Rámáyana*, *Bala-kánda*, LXXI., 5, 6; &c. &c.

‡ Bṛihadratha: *Rámáyana*.

§ Mahávira: *Rámáyana*.

|| Two MSS. give Sudhṛiti, the reading of the *Rámáyana* and *Váyu-purána*. The *Bhágavata-purána* exhibits Sudhṛiti and Sudhṛit in one and the same stanza.

¶ In one copy I find Pratika. Pratindhaka is read in the *Rámáyana* and *Váyu-purána*, and is, almost certainly, the correct name. Pratipaka is the *Bhágavata*'s ordinary corruption. The Bengal *Rámáyana* has, according to Signor Gorresio, Prasiddhaka.

\*\* One MS. has Kṛitiratha; another, Śrutiratha. Kirttiratha is the reading of the *Rámáyana* and *Váyu-purána*. The Bengal *Rámáyana* has Kṛittiratha, in Signor Gorresio's edition.

†† I find Kṛiti. The *Rámáyana*, the *Váyu-purána*, and the *Bhágavata* have Devamidha.

‡‡ योऽसौ निवेशयामास पुरं देवपुरोपमम् ।

जयन्तमिति विख्यातं गीतमस्त्रमाभितः ॥



budha;\* his son was Mahádhṛiti;† his son was Kṛitirāta;‡ his son was Mahároman;§ his son was Suvarṇaroman;|| his son was Hraswaroman; his son was Sírādhwaja.

Sírādhwaja ploughing the ground, to prepare it for a sacrifice (which he instituted), in order to obtain progeny, there sprang up, in the furrow,¶ a damsel, who became his daughter, Sítá.<sup>1\*\*</sup> The brother of Sírādhwaja

<sup>1</sup> This identifies Sírādhwaja with the second Janaka, the father-in-law of Rāma. The story of Sítá's birth, or, rather, discovery, is narrated in the Áranya Kánda of the Rámáyana, the Vana Parvan of the Mahabhárata, and in the Váyu, Brahma Vaivarta, Káliká, and other Púranas.

\* Viśruta is the name in the *Bhāgavata-purāṇa*.

† The *Váyu-purāṇa* shows both this and Dhṛiti. One of them is, perhaps, for the sake of metre. *Vide infra*, p. 335, note †. The *Rámáyana* seems to have Mahidhraka, corrupted, in some copies, into Mahándhraka; while the Bengal recension has Andhaka.

‡ Kraturāta occurs in one MS. Kirttirāta: *Rámáyana* and *Váyu-purāṇa*.

§ The inferior character of the Bengal recension of the *Rámáyana* is evidenced by the fact that it here reads, at variance with all authority, Kritiroman.

|| A single copy has Swarṇaroman, the synonymous reading of the *Rámáyana*, of the *Váyu-purāṇa*, and of the *Bhāgavata*.

¶ *Sire*, 'on his ploughshare'; for which the word for 'plough' seems to be here used by synecdoche. In the *Bhāgavata-purāṇa*, IX., 13, 18, we read as follows:

सीता सीरायतो जाता तस्मात्सीरध्वजः स्मृतः ।

\*\* The *Váyu-purāṇa*, having named Sírādhwaja, says:

उन्निम्ना कृषतो येन सीता राज्ञा यशस्विनी ।

Sámśapáyana interrupts with questions, which the other interlocutor, Suta, answers as follows:

अपिचेचे कृषमाणे अश्वमेधे महात्मनः ।

विधिना सुप्रयुक्तेन तस्मात्सानुसमुत्थिता ॥

was Kuśadhwaja, who was king of Káśí:<sup>1\*</sup> he† had a son, also, named Bhanumat.<sup>2</sup> The son of Bhánumat was Satadyumna;‡ his son was Śuchi;§ his son was Úrjaváha;|| his son was Satyadhwaja;¶ his son was

<sup>1</sup> The Rámáyana\*\* says, 'of Sánkásyá',†† which is, no doubt, the correct reading.‡‡ Fa Hian found the kingdom of Sang-kia-shi in the Doab, about Mainpooree. §§ Account of the Foe-kue-ki. ||| The Bhagavata makes Kuśadhwaja the son of Síradhwaia. ¶¶

<sup>2</sup> The Bhagavata differs from our authority, here, considerably, by inserting several princes between Kusadhwaja and Bhánumat; or, Dharmadhwaja, who has two sons, Kritadhwaja and Khándi-  
kya: the former is the father of Kesidhwaja; the latter, of Bha-  
numat.\*\*\* See the last Book of the Vishnu.

\* The text of all my MSS. but two has साङ्काश्याधिपतिः, 'king of Sankaśya'. And herewith agrees the *Váyu-purāṇa*. See the quotation in note \*\*\*, below. I have corrected the Translator's "Sankaśya".

† Namely, Síradhwaia.

‡ One MS. gives Sudyumna. Pradyumna: *Váyu-purāṇa*.

§ In the *Váyu-purāṇa* the name is Muni.

|| Or the equivalent Urjavaha, in some copies; as in the *Váyu*.  
One MS. has Urja.

¶ Variants, each in one MS.: Satadhwaja and Bharadwaja.

\*\* *Bála-kāṇḍa*, LXXI., 19. Just before, the *Rámáyana* states that Kuśadhwaja conquered Sankaśyá from Sudhanwan.

†† And so reads the *Váyu-purāṇa*. See note \*\*\*, below.

‡‡ See the note next following.

§§ For Sánkásyá, its site, &c., see the *Journal of the Asiatic Society of Bengal*, 1865, Part I., pp. 195—203.

||| See the *Journal of the Royal Asiatic Society*, Vol. V., p. 121.

¶¶ See the next note.

\*\*\* This requires correcting. According to the *Bhágavata-purāṇa*, IX., XIII., 19—21, Síradhwaia begot Kuśadhwaja; he, Dharmadhwaja; he, Kṛitadhwaja and Mitadhwaja; Kṛitadhwaja, Kesidhwaja; Mitadhwaja, Khándi-  
kya; Kesidhwaja, Bhanumat.

But the *Vishnu-purāṇa* has the support of the *Váyu-purāṇa*, with regard to the relationship between Síradhwaia, Kuśadhwaja, and Bhánumat:

सीरध्वजानुजातसु भानुमानाम मैथिलः ।

भ्राता कुशध्वजस्तस्य साङ्काश्याधिपतिर्गुपः ॥



Kuñi;<sup>1\*</sup> his son was Anjana;† his son was Ritujit;‡ his son was Arishtānemi;<sup>2</sup> his son was Śrutāyus;§ his son was Supārswa;|| his son was Sanjaya;<sup>3</sup> his son was Kshemāri;<sup>4¶</sup> his son was Anenas;<sup>5</sup> his son was Mīnaratha;<sup>6\*\*</sup> his son was Satyaratha; his son was Sátyarathi;<sup>7</sup> his son was Upagu;<sup>8††</sup> his son was Śruta;<sup>9</sup> his son was Śáswata;<sup>10</sup> his son was Sudhanwan;‡‡ his son was Subhāsa;§§ his son was Suśruta;<sup>11</sup> his son was

<sup>1</sup>. Śakuni; and the last of the series, according to the Váyu. |||

<sup>2</sup> Between this prince and Śuchi the series of the Bhágavata is: Sanadhwaja, Úrdhwaketu, Aja, Purajit. ¶¶ The following variations are from the same authority.

<sup>3</sup> Chitraratha.

<sup>4</sup> Kshemádhi. \*\*\*

<sup>5</sup> Omitted.

<sup>6</sup> Samaratha.

<sup>7</sup> Omitted.

<sup>8</sup> Upaguru.

<sup>9</sup> Upagupta.

<sup>10</sup> Vaswananta.

<sup>11</sup> Yuyudhan, ††† Subhāshaṇa, Śruta.

\* The Váyu-purāṇa has Śakuni; and then follow Swágata, Suvarchas, Sutoya, Suśruta, Jaya, &c.

† In one copy, Arjuna.

‡ Kratojit, in two MSS.; Kuntijit, in one.

§ A single MS. gives Śatāyus.

|| Suparśwaka, the longer form, in the Bhágavata-purāṇa.

¶ One MS. has Kshemádhi; another has Kshemavat, followed by Váramatha, after whom comes Sátyarathi.

\*\* One copy has Mānaratha. Also see the last note.

†† In one MS. the name is Upagupta. In another MS., which I purchased at Ajmere, occur Upagu, Upagupta, Upayuta, Swága (Swagata?), Suvarchas, Suparśwa, Sustuta, Jaya, &c. Compare note \*, above.

‡‡ Vasuvarchas, in one copy.

§§ One MS. gives Subhāvya.

||| See note \*, above.

¶¶ Corrected from "Purujit".

\*\*\* Corrected from "Kshemadhi".

††† Corrected from "Yuyudhaua".

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Devadatta, Agniveśya (also called Játukarṇa\*), a form of Agni, and progenitor of the Ágniveśya Brahmans.† In the Brahma Purana and Hari Vamśa, the sons of Narishyat—whom the commentator on the latter considers as the same with Narishyanta,‡ —are termed Śakas (Sacæ or Scythians); whilst, again, it is said, that the son of Narishyanta was Dama, or, as differently read, Yama. As this latter affiliation is stated in the authorities, it would appear as if this Narishyanta was one of the sons of the Manu: but this is only a proof of the carelessness of the compilation; for, in the Vishnu, § Váyu, and Márkaṇḍeya Puranas, Narishyanta, the father of Dama, is the son of Marutta, the fourteenth of the posterity of Dishta or Nedishtha.||

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significant. In the generality of instances, it is only when we recede into rather remote antiquity, that there is a difficulty in making Hindu proper names amenable to etymological investigation.

\* Likewise called Kánina.

† The Ágniveśyáyanas.

‡ We have, here, only two forms of one name.

§ *Vide supra*, p. 353.

|| Corrected from "Nedishtha."

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## CORRIGENDA, &c.

- P. 3, note \*. See Vol. II., p. 26, note 2.
- P. 4, l. 1. *Read Ūria.*
- P. 11, note †. See Vol. II., p. 100, note 1. We read, in the *Bhāgavata-purāṇa*, V., I, 28: **अन्यस्यामपि आचार्या चयः पुत्रा आसन्तुत-मक्षामसो रैवत इति मन्वन्तराधिपतयः ।**
- P. 13, l. 1. *Read Ūrn.*
- P. 13, note §. For the Manu's wife, Śraddha, see p. 233, note §. The Manu's correct epithet, as Dr. Muir reminds me, is Śraddhādeva, of which Śraddhadeva is a corruption. Śraddhadeva is, however, appropriate to Yama. See *Original Sanskrit Texts*, Part I., p. 209, note 66 (2nd ed.). Also see the *Mahābhārata*, *Śānti-parvan*, śl. 9449.
- P. 13, note ††. For Dhṛishtu read Dhṛishṇu. See p. 232, note ††, foot of the page.
- P. 13, note §§. Burnouf, in his *Bhāgavata-purāṇa*, Vol. III., Preface, p. CVI., takes the printer's error "Sanyati", in the former edition, for a real reading.
- P. 14, note \*, end. The commentary there spoken of as ampler than the other is so, I am now convinced, only by interpolations; and these are comparatively rare, after the first few chapters of Book III.
- P. 16, note \*. Its last sentence may be a misstatement. See note below, on p. 24, note 1.
- P. 16, note †. See p. 80, note †.
- P. 22, l. 2 *ab infra*. I owe to Dr. Muir the indication of *sāvarṇya* and *sāvarṇi* in the *Rigveda*, X., LXII., 8—11; and of the Muni Sāmva-  
raṇi, in the same Veda, *Vāṇikhyā*, III., 1. See, further, *Original Sanskrit Texts*, Part I., p. 217, note 71 (2nd ed.).
- P. 24, note 1. I am unable to decipher, in any of my MSS. of the *Vāyu-purāṇa*, the passage there abstracted in translation.
- P. 24, l. 3. The ninth Manu and the eleventh are called Dakshaputra and Dharmaputra, in a Paurāṇik extract already referred to: see Vol. II., p. 339, supplement to p. 131, note ¶.
- P. 26, l. 1. *Read Rishis.*
- P. 26, l. 6. "Dharma-savarṇi." See supplementary note, just above, on p. 24, l. 3.
- P. 28, l. 6. Many particulars regarding the Manus, which I have not incorporated in my annotations, may be found in Messrs. Boehtlingk and Roth's *Sanskrit-Wörterbuch*, *sub voce* मनु.
- P. 29, notes, l. 2 *ab infra*. *Read Śānti-parvan.*
- P. 34, notes, l. 7. *For यथा read यया.*
- P. 34, note §. For Vamra, son of Vikhanas, see Professor Wilson's *Translation of the R̥gveda*, Vol. I., p. 293, note a.
- P. 34, notes, last line. *For Traijāruṇi read Traiyāruṇi.*
- P. 37, notes, l. 11 *ab infra*. See p. 221, note †.
- P. 40, notes, l. 11 *ab infra*. *Read दशविधत्वम्.*
- P. 40, notes, l. 9 *ab infra*. *Read pasubandha.*
- P. 44, notes † and ‡. The commentator on the *Vishṇu-purāṇa* says:  
**वाष्कस एव वाष्कलिः स्वार्थे इञ् ।**



- P. 52, note †, line 1. *Read यजुर्वेदं.*
- P. 58, note †. See p. 323, note §.
- P. 63, l. 3. For the technicality *vaitāna*, see Dr. Stenzler's edition of Āśvalāyana's *Gṛihyasūtra*, Part II., p. 1, note 1.
- P. 66, note §. See, in explanation of *gāthā*, the same work, Part II., p. 90, III., 1, note 2.
- P. 67, l. 1. *Read Ágneya.*
- P. 68, l. 2. For the *artha-śāstra*, see the *Mitāksharā* on the *Yājñavalkya-smṛiti*, II., 21.
- P. 84, note †. In the *Matsya-purāṇa*, Chapter CXXVIII., the *brahmāstra* is represented as shot from a bow.  
For Bhrigu, in connexion with fiery weapons, see p. 291, text and note †.
- P. 86, l. 4. *Read Śūdra.*
- P. 88, notes, l. 8. *Read द्वादशेऽङ्गि.*
- P. 89, note †. In the *Nirñayasindhu*, the passage cited is attributed to Gautama.
- P. 90, notes, ll. 6—11. Compare the *Nirñayasindhu*, Bombay edition of 1857, III., B, fol. 10 r.
- P. 90, notes, l. 2 *ab infra*. *Read चायं.*
- P. 93, note 2. Śāyana Achārya, however, commenting on the *Aitareya-brāhmaṇa*, VII., IX., cites the following *śruti*: यज देवानधीष्व वेदान्प्रजामुत्पादय । "Sacrifice to the gods, read the Vedas, beget offspring."  
See, further, the *Kaushitaki-brāhmaṇa Upanishad*, and the *Bṛihad-draṇyaka Upanishad*, VI., IV.
- P. 94, note †. See p. 123, note ||.
- P. 98, l. 7 *ab infra*. Compare pp. 146, 147, text and notes.
- P. 103, notes, ll. 5, 6. *Read III., A, fol. 30 v.*
- P. 104, notes, last line. See p. 197, note ¶.
- P. 107, note †. The *Mitāksharā*, commenting on the *Yājñavalkya-smṛiti*, I., 7, has: सदाचारः । सतां शिष्टानामाचारोऽनुष्ठानम् ।
- P. 109, note \*. For Mitra, &c., see, further, the *Laws of the Mānavas*, XII., 121.
- P. 118, ll. 5, *et seq.* See p. 171, note §.
- P. 123, notes, l. 9. For *swāhā*, see Professor Wilson's Translation of the *Rigveda*, Vol. I., p. 34, note a.
- P. 139, l. 2 *ab infra*. The double asterisks should be attached to the word "towel".
- P. 141, note \*, l. 12 *ab infra*. *Read इदमन्वयः.*
- P. 146, ll. 1—4. The original is as follows:

सचैवस्य पितुः स्नातं जाते पुत्रे विधीयते ।

जातकर्म तथा कुर्याच्छ्राद्धमभ्युदये च यत् ॥

"When a son is born, the bathing of the father, in his clothes, is enjoined. Let him perform the *jāta-karman*, also, and the *śrāddha* for joyous occasions."

Compare p. 98, ll. 7—4 *ab infra*, the original of which is as follows:

स्नातस्य जातकर्मादि क्रियाकाण्डमशेषतः ।

पुत्रस्य कुर्यात् पितुः स्नातं चाभ्युदयात्मकम् ॥



P. 146, note \*. See p. 291, note \*.

P. 151, notes, l. 4 *ab infra*. Read निवर्तेता चतुर्दशत्.

P. 152, note ¶. Compare the following stanza. referred to the *Kīrma-purāṇa*, quoted in the *Nirṇayasindhu*, Bombay edition, III., C, fol. 18 v.:

व्यापादयेत् आत्मानं स्वयमग्न्युदकादिभिः ।  
विहितं तस्य नाशीचं नापि कार्योदकक्रिया ॥

P. 158, note ††. See p. 221, note †.

P. 159, notes, l. 12 *ab infra* For चिन्नुताः read विन्नुताः.

P. 160, note †. See p. 147, notes, l. 1.

P. 161, notes, l. 3. Read Áttak.

P. 162, note †, l. 1. Read चत्त्रियाणां.

P. 166, note †. Hemādri's quotations from the *Nandi-purāṇa* are, I find, too incorrect to be transcribed. They recognize five classes of *pitṛis*: Agnishwāttas, Barhishads, Kāvyaas, Sukālinas, and Vyāmas. The *Nāgara-khaṇḍa* of the *Skanda-purāṇa* names six classes: Agnishwāttas, Barhishads, Ajyapas, Somapas, Rāsmipas, and Upahutas. In the *Vishṇudharmottara* we find seven classes, in two groups: Subhaswaras, Barhishads, Agnishwāttas, without form; Kravyādas, Upahutas, Ajyapas, Sukalins, possessing forms. The *Śrāddhakalpa*, from which these particulars are taken, is very full on the subject of the *pitṛis*.

The *Vahni-purāṇa* reckons seven classes of *pitṛis*, entitled Subhāswaras, Barhishads, Agnishwāttas, Ajyapas, Upahutas, Kravyādas, and Sukālinas. It agrees, thus, precisely, with the *Vishṇudharmottara*, as just above referred to.

In the *Mahābhārata*, *Sahā-parvan*, §. 341, the names are given of classes of *pitṛis* called, agreeably to the best MSS. within my reach, Phenapas, Ushmapas, and Sudhāvats. In §. 461—463, seven classes are enumerated: Vairajas, Agnishwāttas, Gārhapatyas, Somapas, Ekasringas, Chaturvedas, and Kalas:

पितृणां च गणान्विद्धि सप्तैव पुरुषर्षभ ।  
मूर्तिमन्तो वै चत्वारस्त्रयश्चाप्यशरीरिणः ॥  
वैराजाश्च महाभागा अग्निध्वान्ताश्च भारत ।  
गार्हपत्या नाकचराः पितरो लोकविन्नुताः ॥  
सोमपा एकशृङ्गाश्च चतुर्वेदाः कलास्तथा ।  
एते चतुर्षु वर्णेषु पूज्यन्ते पितरो नृप ॥

The last-named classes are said to be honoured among the four castes. Compare p. 163, note †.

In the *Rigveda*, X., XIV. and XV., we read of the Kavyas, Barhishads, Agnishwāttas, Upahūtas, &c. &c.; and—compare p. 166, note \*,—the distinction is, thus early, made of *pitṛis* into the divisions of Agnidagdhas and Anagnidagdhas.

To exhaust the subject of these demigods, or even to collect all the more ancient passages in which they figure, would require considerable research.



In the *Váyu-purāṇa*, the origin of the *pittis* is stated as follows:

पितृवन्मन्वमानस्तान्पुत्रान्प्राध्यायत प्रभुः ।

पितरो ह्युपपद्यान् रात्र्यहोरन्तरासृजत् ॥

तस्मात्ते पितरो देवाः पुत्रत्वं तेन तेषु तत् ।

यथा सृष्टास्तु पितरस्तां तनुं स व्यपोहत ॥

"Regarding himself as a father, he [Prajapati] thought upon these sons: he created Fathers (*Pittis*) from his armpits, in the interval between day and night. Hence these Fathers are gods: therefore that sonship belongs to them. He cast aside the body with which the Fathers were created." *Original Sanskrit Texts*, Part I., pp. 78, 79. (2nd ed.).

P. 170, note ||. In p. 66, note §, the *Pitri-gītā* is instanced as a specimen of a *gāthā*.

P. 175, note §. For further information regarding the sacrificial fires, see Sankara Acharya's commentary on the fourth chapter of the *Pratna Upanishad*.

P. 184, notes, last line. For त हस्त read तं हस्तं.

P. 188, l. 2 Read Śraddha.

P. 190, l. 15. The work there named seems to be entitled, in preference, *Vahni-purāṇa*.

P. 190, l. 18. Read रोचकश्चाद्रवश्चिव.

P. 194, note \*\*, l. 1. Read *priyangu*.

P. 196, note ||. Compare p. 130, note \*.

P. 198, notes, l. 9. Read vague senso.

P. 205, ll. 6 et seq. *ab infra*. The original is as follows:

चैलोक्यं यज्ञभागाश्च दैत्यैर्द्वादपुरोगमैः ।

इतं नो ब्रह्मणोऽप्याज्ञामुञ्चस्य परमेश्वर ॥

यद्यप्यशेषभूतस्य वचं ते च तवांशकाः ।

तथाप्यविद्याभेदेन भिन्नं पञ्चामहे जगत् ॥

P. 209, note 1. Were the *Sāptatantavas* a sect of Jainas? They are named, as are the Jainas, in the *Harshacharita*. See my edition of the *Vāsavadattā*, Preface, p. 53.

P. 215, notes, l. 2 *ab infra*. Trisanku, the Buddhist, uses the following language regarding Brahmans: "Quand ils veulent manger de la viande, voici le moyen qu'ils emploient: ils tuent les animaux en prononçant des Mantras, parce que, disent-ils, les brebis ainsi immolées vont droit au ciel. Mais si c'est là le chemin du ciel, pourquoi donc ces Brahmanes n'immolent-ils pas aussi avec des Mantras eux et leurs femmes, leur père et leur mère, leurs frères et leurs sœurs, leurs fils et leurs filles? \* \* \* Non, il n'est pas vrai que l'eau lustrale et que les Mantras fassent monter au ciel les chèvres et les brebis; toutes ces inventions sont des moyens employés par ces méchants Brâhmanes pour satisfaire leur désir de manger de la viande." Burnouf's *Introduction à l'Histoire du Bouddhisme Indien*, Vol. I., p. 209.

P. 221, notes, l. 6. Read स भोगान् and संभोगान्.

P. 221, notes, l. 6 *ab infra*. Read Triyāruṇi.

P. 230, note ||. See, further, Vol. II., p. 27.

P. 231, note ||. The legend of the *Aitareya-brāhmaṇa*, there referred to, is translated, by Dr. Muir, as follows: "The brothers of Nabhane-



dishtha disinherited him, whilst he was living in the state of a Brahmacharin. Coming (to them), he said: 'What share have you given to me?' They replied: '(We have given thee) this judge and divider, (as thy share).' In consequence, sons, even now, speak of their father as the 'judge and divider.' He came to his father, and said: 'Father, they have given thee to me, as my share.' His father answered: 'Do not, my son, care about that. These Angirases are performing a sacrifice, in order to (secure) the heavenly world; but, as often as they come to the sixth day (of the ceremony), they become bewildered. Make them recite these two hymns (R. V., x., 61 and 62) on the sixth day; and, when they are going to heaven, they will give thee that provision of a thousand which has been made for the sacrifice.' He said: 'So be it.' He approached them, saying: 'Receive me, the son of Mann, ye sages.' They replied: 'With what object dost thou speak?' He said: 'Let me make known to you this sixth day; and then you shall give me this sacrificial provision of a thousand, when ye are going to heaven.' 'Let it be so,' they answered. He made them repeat these two hymns on the sixth day. They then knew the sacrifice and the heavenly world. Hence, when any one repeats these two hymns on the sixth day, it is with a view to a knowledge of the sacrifice, and to the revelation of the heavenly world. When they were going to the heavenly world, they said to him: 'This thousand, O Bráhmaṇ, is thine.' As he was collecting (the thousand), a man in dark clothing rose up before him, from the north, and said: 'This is mine; what remains on the spot is mine.' Nábhānedishtha replied: 'But they have given it to me.' (The man) rejoined: 'It belongs to (one of) us; let thy father be asked.' He went to his father, who asked: 'Have they not given thee (the thousand), my son?' 'They did give it to me,' he replied; 'but a man in dark clothes rose up before me, from the north, and took it from me, saying, "This is mine; what remains on the spot is mine." His father said: "It is his; but he will give it to thee." He returned, and said (to the man): "This is thine, reverend sir; so my father says." (The man) replied: "I will give it to thee, who hast spoken the truth." Wherefore one who has this knowledge should speak only truth. That is a hymn which bestows a thousand,—that Nábhānedishtha hymn. A thousand falls to his lot, he knows the heavenly world on the sixth day—the man who knows this." *Original Sanskrit Texts*, Part I., pp. 192, 193, (2nd ed.).

A relative passage, referred to in p. 257, note †, is then given, from the *Taittirya-saṁhitā* of the *Yajurveda*: "Mann divided his property to his sons. He disinherited his son Nábhānedishtha, who was living as a Brahmacharin. He came and said: 'How hast thou disinherited me?' 'I have not disinherited thee,' replied (his father); 'these Angirases are celebrating a sacrifice. They do not know the heavenly world. Declare to them this *Bráhmaṇa*; and, when they are going to heaven, they will give thee the cattle they have.' He declared the *Bráhmaṇa* to them; and, when they were going to heaven, they gave him the cattle they had. Rudra came to him, as he was on the place of sacrifice, employed with the cattle, and said: 'These are my cattle.' 'But,' replied Nábhānedishtha, 'they have given them to me.' 'They have not power to do so: that which is left on the place of sacrifice is mine,' answered Rudra. Hence, the place of sacrifice must not be approached. (Rudra further) said: 'Give



me a share in the sacrifice, and I shall not injure thy cattle.' He offered him this libation of *soma* and flour. Then Rudra did not injure his cattle. Whenever any one knows this libation of *soma* and flour, and offers it up, Rudra does not injure his cattle."

P. 232, notes, l. 6 *ab infra*. According to the *Linga-purāṇa*, the Manu's sons were nine; and their names are as in the *Mārkaṇḍeya-purāṇa*, saving that Dhṛishnu and Arishṭa take the places of Dhṛishṭa and Dishta. Except for Arishṭa instead of Dishta, the nine names, in the *Brahma-purāṇa*, are the same as those in the *Mārkaṇḍeya-purāṇa*. The *Vahni-purāṇa* gives Manu ten sons, with appellations altogether peculiar, as a whole; and the same may be said of the *Matsya-purāṇa*, my MSS. of which here present, for the rest, a good number of various readings.

P. 238, notes, l. 13. *Read Rāmayaṇa*.

P. 240, notes, last line. *Read वैश्वतां*.

P. 246, note \*. See p. 311, note \*.

P. 248, note ||. The ensuing legend is taken from the *Satapatha-brāhmaṇa*, IV., V., 1, etc.: Chyavana of the race of Bhṛigu, or Chyavana of the race of Angiras, having magically assumed a shrivelled form, was abandoned. Saryāta, the descendant of Manu, wandered over this [world], with his tribe. He sat down in the neighbourhood [of Chyavana]. His youths, while playing, fancied this shrivelled magical body to be worthless, and pounded it with clods. Chyavana was incensed at the sons of Saryāta. He created discord among them, so that father fought with son, and brother with brother. Saryāta bothought him, 'what have I done, in consequence of which this calamity has befallen us?' He ordered the cowherds and shepherds to be called, and said, 'which of you has seen anything here to day?' They replied, 'this shrivelled magical body which lies there is a man. Fancying it was something worthless, the youths pounded it with clods.' Saryāta knew, then, that it was Chyavana. He yoked his chariot, and, taking his daughter Sukanyā, drove off, and arrived at the place where the Rishi was. He said, 'Reverence to thee, Rishi! I injured thee, because I did not know. This is Sukanya: with her I appease thee. Let my tribe be reconciled.' His tribe was, in consequence, reconciled; and Saryāta, of the race of Manu, strove that he might never again do injury to any one. Now, the Aświns used to wander over this world, performing cures. They approached Sukanyā, and wished to seduce her; but she would not consent. They said to her: 'Sukanyā, what shrivelled magical body is this by which thou liest? Follow us.' She replied: 'I will not abandon, while he lives, the man to whom my father gave me.' The Rishi became aware of this. He said, 'Sukanyā, what was this that they said to thee?' She told it to him. When informed, he said, 'If they address thee thus again, say to them, 'ye are neither complete nor perfect, and yet ye speak contemptuously of my husband;' and, if they ask 'in what respect are we incomplete and imperfect?' then reply, 'make my husband young again, and I will tell you.' Accordingly, they came again to her, and said the same thing. She answered, 'Ye are neither complete nor perfect, and yet ye talk contemptuously of my husband.' They inquired, 'In what respect are we incomplete and imperfect?' She rejoined, 'make my husband young again, and I

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Anglo-Saxon.	Demotic.	Hungarian.	[man). Romanc (Modern Greek)
Arabic.	Estrangelo.	Illyrian.	Russian.
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Aramaic.	Etruscan.	Italian (Old).	Samaritan.
Archaic Characters.	Georgian.	Japanese.	Sanskrit.
Armenian.	German.	Javanese.	Servian.
Assyrian Cuneiform.	Glagolitic.	Lettish.	Slavonic (Old).
Bengali.	Gothic.	Mantshu.	Sorbian (or Wendish).
Bohemian (Czechian).	Greek.	Median Cuneiform.	Swedish.
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